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Thank You, Father-God

CONTENTS

Truth Radiates Light, *Charles Fillmore* - - - - 1
Attitudes or Platitudes, *Eric Butterworth* - - - 7
Power, *Phyllis Costigan* - - - - - - - - 18
Daily Life in Truth, *Charles H. Mattern* - - - 21
The Victorious Way, *Amy Hannan Minor* - - 28
Forces of Attraction, *Richard Hewitt* - - - 33
Your Hurts Are Showing, *Lillian Wright Mitchell* 38
Seen and Unseen, *Joy E. Belden* - - - - - - 43
Relax—and Live! *Ruth Barrick Golden* - - - 49
Sunday Lessons - - - - - - - - - - - 57

Cover—Chester County, Pa., by H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from November 1 to November 30

Illumination: I thankfully acknowledge the Lord of my being as the guiding light that goes before and makes plain my way.

Prosperity: I thankfully acknowledge the Lord of my being as my unfailing resource, and I am in all ways prospered.

Healing: I thankfully acknowledge the Lord of my being as the light of my mind and the life of my body, and I am healed.

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Truth Radiates Light

from the writings of

CHARLES FILLMORE

ALTHOUGH Paul did not demonstrate complete overcoming, as Jesus did, he saw in man as a mystery the truth that had been lost ight of for "ages and generations . . . which is Christ n you, the hope of glory." We are urged by both esus and Paul to glorify God in our bodies. The ody is the fruit of the mind therefore we must be- ome better acquainted with the mind and with the upermind in order to glorify the body.

The fact is that the entire theme of the Bible is an and his various states of mind, represented as ersons, tents, tabernacles, temples. In Exodus we ead, "Let them make me a sanctuary, that I may well among them." It is explained that this sanctu- y was to be the meeting place of the people and eir God and eventually the dwelling place of Je- ovah. Jehovah means the I AM, which is also the

meaning of the Christ or the supermind. Where in all the universe can man meet the supermind save in his own mind and body?

We are then compelled to conclude that the Tabernacle of the Israelites and the Temple of Solomon are symbols of man's body, the real meeting place of Jehovah.

Paul says, "We are a temple of the living God even as God said, I will dwell in them, and walk in them."

When Solomon was preparing to build the Temple he soliloquized: "But who is able to build him a house, seeing heaven and the heaven of heavens cannot contain him, who am I then, that I should build him a house, save only to burn incense before him?" The burning of incense in the house of Jehovah represents the spiritualization of the finer essences of the body through adoration and exalted thoughts. When the mind is lifted up in meditation and prayer the whole body glows with spiritual light.

This spiritual light transcends in glory all the laws of matter and intellect. Even Moses could not enter the Tabernacle when it was aglow with this transcendent light.

It is written that the Israelites did not go forward on days when the cloud remained over the Tabernacle, but when the cloud was taken up they went forward. This means that there is no soul progress for man when his body is under the shadow of a "clouded" mind, but when the cloud is removed there is an upward and forward movement of the whole consciousness (all the people).

We are warned of the effect of thoughts that are

against or opposed to the commandments of Jehovah. When we murmur and complain we cloud our minds, and Divine Mind cannot reach us or help us. Then we usually loaf until something turns up that causes us to think on happier things, when we go forward again.

Instead of giving up to circumstances and outer events we should remember that we are all very close to a kingdom of mind that would make us always happy and successful if we would cultivate it and make it and its laws a vital part of our life. "The joy of Jehovah is your strength."

You ask, "How can I feel the joy of Jehovah when I am poor, or sick, or unhappy?"

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Here is the first step in getting out of the mental cloud that obscures the light of Spirit. Take the promises of Jesus as literally and spiritually true. Right in the midst of the most desperate situation one can proclaim the presence and power of Christ, and that is the first mental move in dissolving the darkness. You cannot think of Jesus without a feeling of freedom and light. Jesus taught freedom from mortality and proclaimed His glory so persistently that He energized our thought atmosphere into light. This light is Spirit power, and it can be seen and felt by anyone who will call on the name Christ and expect it to raise him quickly out of depression and negative states of mind into the power and zeal of an overcomer through Christ.

The Scriptures state that when Moses came down from Mount Sinai with the Ten Commandments his

face shone so brilliantly that the Children of Israe
and even Aaron, his own brother, were afraid t
come near him until he put a veil over his face. Th
original Hebrew says his face sent forth beams o
horns of light.

The Vulgate says that Moses had "a horne
face"; which Michelangelo took literally, in hi
statue of Moses representing him with a pair o
horns projecting from the head. Thus we see th
ludicrous effect of reading the Bible according to th
letter.

Our men of science have experimented with th
brain in action, and they tell us that it is true that w
radiate beams when we think. The force of thes
beams has been measured.

Here we have further confirmation of the man
statements in the Bible that have been taken as ridic
ulous and unbelievable or as miracles.

Persons who spend much time in prayer an
meditate a great deal on spiritual things develo
the same type of face that Moses is said to hav
had. We say of them that their faces fairly shin
when they talk about God and His love. John sa
Jesus on the island of Patmos, and he says, "H
countenance was as the sun shineth in his strength.

I have witnessed this radiance in the faces c
Truth teachers hundreds of times. I well remembe
one class lesson during which the teacher became s
eloquent that beams of light shot forth from he
head and tongues of fire flashed through the room
very like those which were witnessed when the fo
lowers of Jesus were gathered in Jerusalem.

We now know that fervent words expressed i

prayer and song and eloquent proclamations of spiritual Truth release the millions of electrons in our brain cells and through them blend like chords of mental music with the Mind universal.

This tendency on our part to analyze and scientifically dissect the many supposed miracles recorded in the Bible is often regarded as sacrilegious, or at least as making commonplaces of some of the very spectacular incidents recorded in Scripture.

In every age preceding this the priesthood has labored under the delusion that the common people could not understand the real meaning of life and that they should therefore be kept in ignorance of its inner sources; also that the masses could not be trusted with sacred truths, that imparting such truths to them was like casting pearls before swine.

But now science is delving into hidden things, and it is found that they all arise in and are sustained by universal principles that are open to all men who seek to know and apply them.

So the time has arrived when all shall know the Truth, "from the least to the greatest of them." Of course there are many sides to Truth. What we mean by Truth is concerned with the great fundamental questions that have always perplexed and at the same time engaged the profoundest attention of men: What is the character of God? How does God create? What is the real character of man, and what relation does he bear to his source? What is the ultimate destiny of man and the universe?

These are some of the fundamental questions that meet us at every turn. They have been answered by both philosophers and priests in every age, yet

they still remain largely unanswered in the popular estimation. Of course the priests think they have the answer, but they offer no proof save that of inspiration.

The philosophers and scientists are not satisfied with the answers of the spiritually inspired. They want facts, and they are testing the seen and the unseen for forces that respond to certain laws without variation or deviation. They claim that the theological explanation of creation by Moses and the location and description of the kingdom of heaven by Jesus are not specific enough and cannot be definitely and scientifically proved; all of which is approximately true. Popular religion does not attempt to harmonize its fundamental facts with the findings of science, and in its ignorance it fights science and thinks that science is destroying the faith of the people in things spiritual.

Anyone who will search for the science in religion and the religion in science will find that they harmonize and prove each other. The point of unity is the Spirit-mind common to both. So long as religion assumes that the Spirit that creates and sustains man and the universe can be cajoled and by prayer or some other appeal can be induced to change its laws, it cannot hope to be recognized by those who know that unchangeable law rules in everything.

Again, so long as science ignores the principle of intelligence in the evolutionary and directive forces of man and the universe, just so long will it fail to understand religion and the power of thought in the changes that are constantly taking place in the world, visible and invisible.

Attitudes or Platitudes

ERIC BUTTERWORTH

WHEN SOLOMON SAID, "As he [man] thinketh within himself, so is he," he pointed to the very vital truth that a man is constantly being molded and shaped by the mental attitude he holds. Each of us is constantly shaping his life and molding his destiny. Though we rationalize our state or station in life as being the inevitable result of events and circumstances over which we have no control, the truth is that the experiences of life are important only in the attitudes we form about them.

Elsie Robinson said, "Things may happen around you and things may happen to you, but the only things that really count are the things that happen in you."

One night a boy's father brought his boss home for dinner. The boss, a gruff and self-centered man, was a perfect caricature of all the jokes and jests that are made about bosses in general. The young lad stared at him all through the evening. Finally the man asked, "Why do you keep looking at me that way?"

The boy replied, "My daddy says that you are a self-made man." The boss beamed all over at this and proudly admitted that he was. With utmost candor the boy said, "But why did you make yourself like that?"

Each of us is constantly making himself what

he is. If we are not satisfied with what we seem to be, then let us remember that we can change ourselves by reshaping our thoughts and attitudes. "Be ye transformed by the renewing of your mind."

Without a doubt the most important attitudes to us are those toward religion, or as we say in Unity our spiritual attitudes about ourselves.

While engaged in a conversation on various religions recently, a man told of his experience with the people of a certain cult: "They are fine people with good morals and high ideals. What a pity they do not have the true doctrine."

Although I did not argue with him I wondered to myself: "What is the true doctrine? What is more important: a professed doctrine or a practiced ideal? When we think of the hundreds of religions in the world, how can we determine which is right and which is true? Did not the Master give us the only rule for testing the doctrines of men when He said 'By their fruits ye shall know them'?"

A thorough study of the world's great religions reveals that there are certain basic principles common to them all. The great differences found in doctrines taught and symbols used are actually differences in the manner of communication of spiritual principles rather than differences in the principles themselves. The problem is found in man's attitude toward religion and in his tendency to worship the symbols and to forsake the spiritual truths to which they point. Henry Ward Beecher said: "A Pharisee is one who worships instruments. Whoever believes that churches, or books, or institutions, or customs are more valuable than men, is a Pharisee." The

pharisaical consciousness is the attitude most to be avoided by the sincere student of Truth.

Jesus was outspoken in His condemnation of the pharisaical attitude that was prevalent among worshipers of His day. Many were they who prayed to "be seen of men," who used "vain repetitions" in prayer. As Jesus said, "They make broad their phylacteries, and enlarge the borders *of their garments,* and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi."

Men of all times have deluded themselves with the belief that outward acts, which seem to be easy, can be made to take the place of interior changes in thought and feeling, which seem to be more difficult. It is very simple and satisfying to buy and wear ceremonial garments, to repeat set prayers by rote, to use stereotyped forms of devotion, to attend religious services at prescribed times and yet leave the heart unchanged.

A distinguished Quaker once said: "In my youth we discontinued the distinctive Quaker costume and we discontinued certain other usages because we realized that people who were far from really caring for our Quaker ideals were joining us, nevertheless, for the sake of the educational facilities they could obtain so inexpensively for their children, as well as for other advantages of our membership. It was so easy to style oneself a 'friend,' to purchase and wear a coat without buttons or collar, and to interlard the conversation with a grammatical peculiarity, while leaving the character completely untouched."

Today we are rapidly outgrowing an almost uni-

versal tendency in religion to keep the crystallized concepts of the church inclosed within its doors. It is hoped that at least most of us have put behind us the denunciation voiced by the little lad, a minister's son, who, turning to a neighbor for help in fixing his wagon and being asked why he did not call on his daddy for assistance, replied: "No use. He can't do anything. He doesn't know anything except about God."

In the past seventy years Unity has made a great contribution to the field of religion by teaching the practical application of Jesus' teachings to everyday living. It is good to know about God, but it is better to know God as the ever-present life, substance, and intelligence operative in every department of our life experiences. Unity teaches that religion is not a creed to profess but a science to live by. A study of Unity will help one to transform a series of platitudinous beliefs into a series of right attitudes that will lead to happy and constructive living.

The Unity teaching reduces the Christian religion to fundamental spiritual principles. These principles are constantly operative in and through the life of man, and his health and well-being depend on his conscious co-operation with them. We attune ourselves to these principles through our thinking; thus, the study of Truth is based upon the formulation of a series of right attitudes. Unity stresses the use of affirmations, which are positive statements of Truth, to help build these attitudes into one's being.

However, the mere fact that a person endorses Unity as his personal spiritual philosophy does not prevent him from falling back into the old "sec-

arian rut" of worship of a creed. Affirmations of Truth, if repeated parrot-like, can become, in the words of one of the Gilbert and Sullivan songs, "platitudes in stained-glass attitudes."

The Truth student must be just that: namely, a student who is busily engaged in studying to present himself approved unto God. Some persons read through book after book, amass a lot of mottoes, and memorize many important statements of Truth. In other words, they try to enlarge their phylacteries. They do not exactly wear Scripture texts on their heads and left arms as the Pharisees of old did, but they hang them on their walls, carry them in their purses, and generally surround themselves with them. Some years ago a Silent Unity correspondent confided that after writing for prayer help for an arthritic knee, she wrapped a printed affirmation around her knee, bandaged it tightly, and kept it there for seven days. The fact that she joyously reported great improvement is a testimony to the efficacy of prayer and childlike faith, but her act did not fulfill the real purpose of the affirmation of Truth.

Often a teacher of Truth is asked to give someone an affirmation for some specific problem, and it is obvious that this person believes that repeating a magic phrase is going to solve his problem. Nothing is farther from the truth. The problem has manifested itself because of a mistaken belief or process of thought. The only way to get rid of the problem is to change the belief or reverse the process of thought. The affirmation is helpful as a memorandum of what to believe, and to speak the word of Truth should help immeasurably in getting the

thoughts into a new and positive channel. But even if an affirmation is repeated a thousand times over, it will of itself do nothing unless it succeeds in changing one's mental attitude.

Often we hear a person say, "I understand the law but I cannot seem to demonstrate the good I desire and need." Or more than likely, as a result of the human inclination toward rationalization, the statement is put in this way: "I have gotten all the good out of Unity and now I am going on to a higher teaching so I can demonstrate the good I desire." Honestly, I am not sure that I know what is meant by "a higher teaching" but I strongly suspect that it is an indication that the individual has gotten tired of his repertoire of metaphysical platitudes and is reaching out for a fresh supply.

I believe the following statement with all my heart: The criterion of spirituality is not how wide is our knowledge of metaphysics, but how deep is our understanding and realization of a few very simple spiritual principles: *"There is only God." "I am a child of God."*

When we are not demonstrating the Truth that we are studying or the Truth that we think we already know, it is evident that we do not really understand Truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." If He had meant that freedom would come to the person who only knew *about* Truth, He would have said so. It is one thing to know *about* Truth, *about* God, *about* spiritual law; it is another thing to really know the Truth and God.

Today we live in an age of the intellect. In our

study of Truth most of us are "overread and underdone." Many of us have been riding for so long on an "ecclesiastical high horse" that the pattern prevails in our study of Unity. We simply dismount one "high horse" and mount another one of our own creation. We have a new high-sounding vocabulary and a new set of creeds, but as for the heart, out of which "are the issues of life," there is little change.

Perhaps we may experience difficulty in demonstrating our good by use of Truth principles. At such times, if we discern the implication of Jesus' denunciation of the Pharisees, we should, figuratively, get down into the very lowest seat in the synagogue and there take hold of some simple statements of Truth reduced to its least common denominator. You may want to use a statement such as, "There is only God"; "Be still, and know" this Truth; or, "Enter into thine inner chamber, and . . . shut thy door." As we close out the doubts and fears, the reports of the intellect, and meditate quietly and sincerely on the allness of God and the nothingness of whatever may seem to present itself as a problem, we acquire inner strength and peace.

Some years ago a woman who has since become a great Unity teacher and leader submitted an assignment to the Unity Correspondence School. The lesson was graded by a person who was a great teacher but a stern taskmistress. The paper was admittedly good as evidenced by a high mark, but written across the bottom of the paper in bold red letters was this comment: "Words, words, words. You say these things, but do you really know them?" Today, on looking back to that moment of receiving

the lesson, this leader admits to a deep feeling of hurt. What right, she thought, had another to question the sincerity or the inner conviction of one's expression of Truth? But as the years passed this teacher came to know the meaning of those words and to be blessed by their great challenge. She confided recently, "At that early stage of my career in Truth I didn't know the difference between attitudes and platitudes. It didn't take me long to develop an intellectual understanding of Truth and to formulate a vocabulary of Truth terms and statements. But it has taken me years to feel in my heart what I crammed so easily into my head in the beginning. After many years of study and development, I am sure that if I were to receive a similar criticism of my teaching today, I would accept it as being justified. I have a long way to go and I would be the first to admit it."

How easy it is to voice the motto, "Prayer Changes Things." Prayer does not change things unless it first changes our attitudes and our states of mind. When we voice the great affirmation, "With God all things are possible," we may well be uttering "words, words, words" if we unconsciously qualify it with the thought that God *can* do all things, but since He is not doing so in this instance, our prayers are not being answered. If you think your prayer is for the purpose of getting Him to do the things He can do, you may as well realize that you cannot get God to do anything. No statement or affirmation, though it may be repeated a thousand times, will influence God to be more than God or less than God.

Let us seek to eliminate prayer platitudes. The great objective in prayer is to "Be still, and know": know that God is our Father, the one universal life, substance, and intelligence; know that we are His expression, and that through us God comes into visibility.

Jesus said, "Your Father knoweth what things ye have need of, before ye ask him," and also, "It is your Father's good pleasure to give you the kingdom." Our work is not to seek to change His will or to stir Him into action, but to let go of doubts and fears and the negative states of mind that have caused our difficulties. Thus we let "Thy kingdom come. Thy will be done, as in heaven, so on earth" be true for us.

Let it not be assumed that I am belittling the use of affirmations in the practice of Truth. I have had amazing results in the use of affirmations in specific problems and in the general work of aiding the spiritual development of individuals. Too, reducing the teachings of Truth to well-formulated affirmative attitudes to live by has proved to be an invaluable asset in teaching. I am, however, pointing to a human tendency toward "prayer by rote" against which you and I must be constantly on guard. H. Emilie Cady in *Lessons in Truth* says: "You do not change God's attitude toward you one iota by either importuning or affirming. You only change your attitude toward Him. By thus affirming, you put yourself in harmony with divine law, which is always working toward your good." Dr. Cady also says, "Only in proportion as we come to know it [good] as an eternally true fact, can we be benefited by it."

To all those who are weary and sore oppressed, and whose faith seems at times to prove inadequate, Unity says: Lay aside your profession of faith and your creed, your religious mottoes and affirmations, and devote some time to quiet meditation and contemplation of yourself as a spiritual being. Know that Truth is not something you learn or accumulate in memory, but something you unfold within yourself. Neither praying that God will make you a better person nor affirming that you are now perfect will enable you to be more than you were created to be. The great work of prayer and spiritual treatment helps us to release the hidden potential of our inmost selves to give expression to the Truth that is the very law of being. How very well Robert Browning must have known this when he sang in his "Paracelsus":

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness . . .
and, to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

In faith, sincerity, and quiet simplicity, know for yourself, *"I am a child of God."* Meditate on this day after day, until you come to see the greater possibilities of yourself as a spiritual being. At first your statement of Truth may be "words, words, words," but keep on contemplating this Truth. Press on past the mere profession of faith to the childlike way of

living by faith. Press past the knowledge of God and religion to the realization: "If ye know these things, blessed are ye if ye do them." As you persistently press on you will eventually come to know, and to know that you know. You will realize that you are a child of God, created in His image and likeness, and endowed with the possibility of doing and being what in your heart of hearts you desire to do and be. This knowledge will then be no mere platitude or intellectual belief but a strong and vital attitude of being.

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Power

PHYLLIS COSTIGAN

HAVE YOU EVER thought what the word "power" means to you? It may represent many things. It may draw your attention to the lighting and heating in your home. It may signify a certain government or authority. It may mean the sound of wheels or drills within your hearing. Power is driving force. It is action. It achieves results.

Turn on your electric light and you have contacted power. Use your water-heating system and you have contacted power. Work with your vacuum cleaner and you are employing power. Put a request to your local authorities and you are enlisting power. It works for you. It gets results.

But what of the power of God? Have you contacted that and realized just what it can mean in your life?

You do not have to think about some far-off heaven to contact God-power. It is right here. Wherever you are at this moment, whether you are at home, whether you are traveling, whether you are in a restaurant having a meal—God is there with you. In fact you cannot be anywhere God is not, nor anywhere at any time when you cannot contact His power.

Your electric switch may mean light or warmth, but God-power means illumination in your life and all your affairs. All other powers are dependent on

this one power for if it were not for creative intelligence working in the universe, you could not contact the means of light and heat at all.

"There is only one presence and one power in the universe, God, the Good, omnipotent." What does this statement mean to you? It means there is nothing but God; nothing but His laws and His power. If we only contact Him and ask, His power is unfailing.

Will He give us our heart's desires? Yes, He will give us more. If it were not for His power in our lives, we should have no desires at all. But, you may ask, what about persons with wrong desires?

If the desire is detrimental, it is a mistaken desire, not a true one. All we ever truly desire is health, happiness, prosperity, and success. Nobody truly desires painful experiences nor unhappy results. As the bookkeeper who falsifies figures, men sometimes employ wrong channels in trying to attain their desires.

God fulfills our desires according to His laws if we abide by them. His laws are love and faith. Together they work miracles.

By having faith in whatever you seek, whatever you wish to accomplish, you are contacting God-power. Be still and listen. Do not struggle mentally with the things you want. Stop thinking about them for a while and let God pour out the power you have contacted. Soon you will know what to do in a situation that puzzles you. You will know just where to find the information you seek. When you ask of Him you are using His power. Then let go. Don't strain every nerve to receive your answer. Let the power work for you. You do not struggle to bring

light into your rooms when you press the switch do you? You do not get tensed to receive the sound once you have turned on the radio. Relax now. God-power is infallible.

Put love into your life and into your work. It will produce amazing results. Do not look for self-reward. Reward will come and it will be a greater blessing than even you can imagine. Just let the power work for you, in you, and through you.

If, at this moment, you want anything—from a new car to the healing of a loved one—turn your thoughts over to the one Presence and the one Power. Then, having called on this power, let it be released. Say a prayer of thankfulness for the accomplishment of that which you desire. It will confirm your faith and leave no room for doubt—only the open channel through which the power may work.

Remember there is only one power. Nothing can overrule or triumph over your contact with this power. If you think certain circumstances can hinder you, you are failing to recognize that there is only one power. Know that this power is all that there is. It is with you wherever you are, day and night. It is for you to accept and use in your life right now.

One consciousness is all that is or evermore can be;
Are not the billows of the world one all-embracing sea?
With the Eternal I am one and only thus am free.
I rise superior to fate; I challenge fear, I forfeit ease;
I stand heroic and elate, and strong amid the eternities.

—*Albert Durrant Watson*

Daily Life in Truth

CHARLES H. MATTERN

SOME TIME AGO I sat in a reception room waiting for an appointment with a businessman. I noticed a copy of UNITY on the secretary's desk. When I asked if she were interested in Truth, she looked up from her work, smiled, and answered, "Oh, yes. I wouldn't be without Truth."

From talking with her, I learned that God's love and power had eliminated the stubborn problems from her life. Her Truth approach for quieting the fears and frustrations of business associates, friends, and relatives inspired them to elevate their efforts for attaining joyous and purposeful lives.

Such an illustration points clearly to the daily practicality of our using Truth. Communing with the Father, partaking of His presence, and affirming His Truth that Spirit guides us in all decisions are the daily structures of the joyous, prosperous, and healthy life. Truth is indeed an everyday affair.

Nothing is more commendable than regular church attendance. Who among us can fail to benefit from this habit? There is great inspiration as we gather in our congregations and fill our hearts and minds with His word of Truth. We feel a deep sense of His loving presence and an unequivocal assurance of power.

"Where two or three are gathered together in my name, there am I in the midst of them."

Dynamic religion, in essence, is the practical ap-

plication of God's love, wisdom, and power to our daily lives. We need not terminate it as we pass out of the doors of His house. "I am with you always," said the Master. Spirit is in us at all times, not just when we are in the building where we worship Him on specified days. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

The Master had reverent respect for the Lord's day. He frequently preached in the synagogue on the Sabbath; however, this one day a week was not the sole occasion for the practice of divine Truth by the humble Carpenter. For Jesus, every day was fundamentally God's day. His words of God's love and power were put into effect each and every day. Daily supplications for His aid were compassionately heard and instantly answered, and He suggested that we follow His example of living in daily Truth.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The approximate meaning in the idiom of Jesus' dialect is that life in His Truth is as unencumbered as possible from all negative aspects.

Thus, whether our tasks are humdrum and ordinary, or of significant magnitude, the Father invites us to put His divine plan into daily demonstration and to partake of His outpouring of gifts and blessings in every situation. The dignity of a task is measured, not by its importance, but by how well it is achieved and enjoyed. No matter how humble it may seem to us, every word, deed, and thought ex-

pressed in His Truth makes us, through Spirit, the creators of good. When we apply Christ ideas to our affairs we, like Jesus, are about our "Father's business" in bringing His kingdom to earth.

When we find that we are wrestling with the challenges of the day, let us ask ourselves these two questions: What challenging affair is more important than its perfect solution through Spirit? and, how can time be better spent than in the practice of Truth principles that guarantee the best possible life? Instead of usurping our time, the practice of Truth fits snugly into the very scheme of our day's schedule. It guides and molds our affairs into the best spiritual patterns.

A spiritual counselor suggested to a friend who had been worrying about the lingering illness of a daughter that he begin a daily Truth practice. The anxious man wondered how he could find the time for these devotional periods, since practically every minute of his day was full. He found, however, that he could utilize for prayer periods the time he spent riding the bus to and from work, his lunch hour, and those moments before falling asleep. By spending these periods with the Father, he soon became aware of a deep spiritual power. Shortly, the first sign of recuperation appeared in his child. In a few months she had regained perfect health. At the completion of this demonstration of God's love and willingness, the man did not sever his daily practice of Truth. He had discovered the power of Truth. Days were now anticipated with joy. Former burdensome tasks were now accomplished with ease. The divine Presence within him wrought great good in every business

problem, in the home, and in his general affairs.

Today, if our spasmodic spiritual devotions have not accomplished what we desire, let us inaugurate a daily practice of Truth. It will be the wisest and best decision that we have ever made. The consistent effort to demonstrate His love and power will ripen into a wonderful, joyous life.

Take time each day to be quiet and relaxed. At convenient periods, leave external experience and turn your attention inward toward Spirit. In these periods do not become tense in your attempt to think the right spiritual thoughts. Remember to relax in God's Truth, "Be still, and know that I am God." In perfect serenity, recognize His presence within. Realize that you are not alone. You are one with the Father, whose Spirit projects His divine aid into all your affairs. Give full attention to God as you pray directly for your needs and, just as the Master taught, believe that God wills your desires.

The best way to begin the day is with prayer and meditation. When there is any anxiety as to how a certain problem will be met, there emerges a sharply defined assurance of its solution as we draw on His inspiration. We affirm this assurance in Truth: *His loving presence goes before us this day, removing all obstacles, and adjusting our affairs to perfection.* Such a positive beginning gives us a Truth consciousness that nothing can mar or shake. It generates faith in the future.

Through a daily study of the Christ message, we cultivate His never-failing promises. We write them on our hearts and minds and voice them in our words.

God's wisdom, power, and love operate freely and boundlessly in me. The Christ presence within me molds my life for my greatest good. I am protected, blessed, and prospered through Spirit's love for me.

The realization of an at-one-ment with Him in Truth makes us impregnable against any threatening problem. When the Spirit shapes our experiences, nothing can hinder His divine edict.

Unlike the apostles who, in fear, awakened the sleeping Master as the raging storm threatened to wreck their boat, we do not have to awaken His presence. We fear no storm of events, for Spirit is not dormant in us. Conscious of His never-slumbering presence, we affirm His Truth and voice His power. His words of Truth abide in our spiritually awakened consciousness and we abide in His presence. Whatsoever we ask and affirm in His name and through His power is given unto us. The Christ in us speaks, "Peace, be still," to a foreboding problem as He did to the raging waves on the Sea of Galilee. There is "a great calm" as circumstances are adjusted to our complete satisfaction.

In our practice of Truth we behold the Christ in all persons. Kindness, patience, and helpfulness are our attributes toward all. From our lips fall only words of cheer, encouragement, and good will. Our minds are given solely to the constructive. Our Christ ideas radiate only love and understanding into all situations. We do these things because we know it is the way relations between men should be, and God's perfect law compensates us with multiplied blessings.

Some time ago I addressed a gathering of Truth students, the majority of whom were business and professional people. I learned from them that the Christ idea has generated their physical counterparts in each of their vocations. The gist of their experience in Truth is that they consider the Father their silent partner, never-failing and all-powerful. Every person is His child, with a divine heritage entitling him to the very best. It is the business policy of this Truth group to give "good measure, pressed down, shaken together, running over," and a bit of the best added thereto. When some problem arises, they affirm Truth for the solution of the problem. Then they take it in prayer to their silent partner, God, for His divine guidance. The answer always comes, and with the best possible results for all concerned.

Truth works fully and beautifully in the home. There is no juvenile delinquency in a home where the members of the family daily endeavor to emulate the humble Carpenter in word and deed.

The wisdom of the small child and teen-ager is often much sharper than adults imagine. When children see life lived according to God's Truth, they soon realize that it is the right way to live. They easily perceive its infinite value as they learn to place their complete confidence in God's love for them in play, in school, in the home, and in society. When a little friend of six years gave her best-loved doll to a needy youngster, her parents complimented her on her generosity. She answered, "It made me feel so good inside to see her happy, just the way God's nice things for me make me happy."

A family is brought closer together when grace is said at each meal. It establishes a harmony and assurance in the Father's loving care. One family conducts a meditation period at breakfast. A child offers the blessing in prayer. The mother reads several verses of Scripture. The father discusses what a lovely day God has planned for all of them. It is a spiritual uplift to visit this home. When prayer and meditation on His Truth are woven into the family routine, there is no room for inharmony. Only peace, love, and complete understanding gain entrance to such a home.

The daily use of Truth principles soon becomes as natural as breathing, and as habitual as tying one's shoelace. Problems that would have once caused anxiety and trouble are now subjected to spiritual treatment. As we practice Truth, the understanding faith grows and develops in us! With little effort we affirm Truth and pray for Spirit's guidance. Our faith in His power fashions the answer. It is easy because it is the essence of being.

The daily practice of Truth is not only the lofty and noble life, it is the wisest life. Let us make Truth a veritable part of our being.

No arguing will convince you of a God; but let Him once come in, and all argument will be tenfold useless to convince you that there is no God. Give God justice. Try Him.—GEORGE MACDONALD

The Victorious Way

AMY HANNAN MINOR

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.

MANY OF US think of life as a road to be traveled, or as a path, a way, or a multiplicity of ways from which we must choose the one in which we will go. Those who grope along the "low way," the way of sin, disease, poverty, and misery, are the ignorant ones. The thoughtless and indifferent persons drift to and fro on the "misty flats" of indecision. Only questing individuals climb the "high way" the way of Principle, where each step brings new understanding and a greater vista. On this way there is no failure, or if there is seeming failure it is but a warning that keeps us from losing the way and shows us that there is something better just ahead. This way is the way of Principle, the way of Spirit, and the way to happiness. It is the victorious way.

Each person is responsible for choosing the road or way, he wants to travel, and each person is traveling right now on the way he has chosen. Some persons have erred and chosen the difficult way, for we read in the Bible that "the way of the transgressor is hard." The transgressor is going against the di-

vine law, against Principle, against Spirit, and he must fight every step of the way alone. He is doomed to disappointment, frustration, and failure, for he is subject to all the limitations that he has chosen for himself.

Of course, before anyone chooses to walk in the victorious way he must first find it; but it is not necessary for him to have a perfect faith in order to find it. It is only necessary for him to seek a better way than he now knows. In fact, few who seek the way are aware at first of a faith in God. Like Thomas, the doubter, most people must see in order to believe. There are those who cannot believe in what they cannot understand. These must find the victorious way through understanding.

We as Christians follow the teachings of Jesus. And He made it very clear that all nations are to be taught the way that men are to be saved. Hence, when Thomas required the evidence of his sense of touch to be convinced that Jesus was alive, the Master did not withhold this evidence, for He knew that Thomas too needed to be saved. Those who are dependent on understanding for their faith must come to the Truth in this way. Moreover, understanding is not to be condemned, for we must all have some degree of understanding to sustain faith.

The reason why faith is so much stressed throughout the teachings of Jesus, in fact, throughout the Bible, is that too many persons seek the victorious way only through understanding. If we do not have faith in Principle we cannot be sure that there is a right solution to be attained and we think we are wasting our time trying to find it. With-

out faith in mathematical rules and principles the bookkeeper would not stay to balance his books. Without faith in Principle we would accept wrong solutions to the problems of life; we would not try to change the appearances in our lives to agree with Truth.

Each person has a right to understand the way in which he is going. Although faith is fundamental, it also takes understanding and many other developed faculties to complete the whole spiritual structure.

Jesus did not perform His miracles in order to mystify the people and impress them with His importance; He performed them in order to demonstrate Principle. In everything He taught He referred to Principle. Every simple instruction was a statement of the law. In His every word and act He bore witness to Truth, to Principle.

In many ways Jesus defined and demonstrated Principle to suit the times and the people He was teaching. Simply expressed, it is this:

There is only one Principle in the universe.
This one Principle is good.
There is no opposing principle of evil.
The one Principle is everywhere evenly present
Man is a creation of the one Principle and is never separated from it.
The one Principle is within man and is constantly being used by him (wisely or ignorantly).
There are certain laws governing the use of this Principle.

In order to walk victoriously and happily in the way, we must learn to apply the basic laws govern-

ing the use of the power of Principle. First, we must believe in Principle. "Ask, and ye shall receive." Second, we must understand Principle, our relation to it, and how to use it. "Seek, and ye shall find." By seeking we learn how to use Principle. Finally, we must apply Principle; we must take action. "Knock, and it shall be opened unto you." This is the law of wisdom: acting on our knowledge, our faith, and our understanding. By the use of Principle a passage is made through the limitations and difficulties that confront us; the door is opened to us.

In mathematics we know there can be only one right answer to each problem, although there may be any number of wrong ones. If the answer is correct, it can be proved. No matter how many times we use a certain mathematical rule correctly, we obtain the correct answer. The rule is never depleted merely because someone else used it strenuously before we began using it. It never refuses to be used because of the ignorance or stubbornness of the user. It reveals itself to anyone who agrees with it, studies it, and uses it. The rule demonstrates itself most completely for the one who is most interested in it and gives it the most attention. It is entirely impersonal. The age, appearance, personality, or circumstances of the user affect it not at all. There is only one fundamental requirement: You must use the rule correctly to get the right answer.

Now the rules of Truth operate in exactly the same way. In life there is only one right solution to any problem. This solution is obtained by using the correct rule of Truth, of perfection, and of Principle. There are, however, many wrong solutions.

The wrong solutions to a problem are the many appearances of imperfection. None of them is a true solution and we arrived at them by some mistake in the use of the fundamental rule.

The right solution to any physical difficulty is perfect health. The right solution to any lack of supply is abundant prosperity. The right solution to any problem of human relations is harmony. The right solution to any problem of loneliness is companionship. The right solution to any problem of accomplishment is success. And so on with every problem that may appear in life. There is one right solution to each problem and that solution is the fulfillment of the need. Anything less than this is not the right solution. If the fulfillment falls short it is not complete, and we should strive to become so well acquainted with Principle that we do not make mistakes. Then we shall arrive at the right solution immediately. No bookkeeper is satisfied when his books do not balance, even though he may be only one cent off. He knows on mathematical grounds that the books should balance, that the principles never fail, and that he must have made a mistake. So he searches until he finds the cent.

We too can be so sure of divine Principle that we do not accept one jot less than perfect fulfillment for our needs. When we choose to co-operate with Principle we can correct all the wrong solutions in our lives and thus walk the victorious way.

What is beautiful is good, and who is good will soon also be beautiful.—SAPPHO

Forces of Attraction

RICHARD HEWITT

A PRIMARY CONCERN for every one of us, whether we are aware of it or not, is the character of our thought processes. Since our mental processes always are exerting a strong force of attraction on things that are like themselves, then the character of the inner processes determines the character of the things and events that are attracted to us.

Essentially, you and I are striving to reach the goal of improvement in all phases of our living. Considering physical skills and accomplishments, we are well aware that any improvement we may make in them rarely appears in a spontaneous way. We realize fully that increased ability to garden, to play the piano, to cook, or to do our daily work comes to the great majority of us through a single channel: the channel of constant practice at these activities.

However, unless we are careful, we are apt to take an erroneous view of the whole question. Far too many persons tend to believe that physical improvement is acquired in one way while spiritual improvement is acquired by a completely different method. Actually, we learn to become better men and women, we learn to instill Godlike qualities in our beings, and we learn to meet successfully the situations of life only through that same channel of constant practice. "Be ye transformed by the renew-

ing of your mind," wrote Paul. The renewing of our minds is the basis for all life transformation and is achieved only as we steadily practice training our thought processes.

In the work of disciplining these thought processes, we encounter a great many problems, some of which appear as insurmountable obstacles, and we frequently despair of making any progress. We despair, however, only when we see the whole terrifying picture at one look. But when we remember that the overall picture simply is an assemblage of individual little pictures and that each picture is well within our immediate ability to handle, the terrifying aspect begins to fade. We are reminded of an Oriental legend which asserts that a journey of a thousand miles begins with a single step.

A consideration of the force of attraction that exists between our thoughts and the things that are like them will reveal the truth of the old maxim: "As within, so without." Truth will tell us why the things and circumstances that come to us are so much like our thought processes. It will also tell us that we attract certain things or conditions to our lives because we have previously developed beliefs in them, and these beliefs are still existent in our minds.

To realize that we attract conditions in our lives according to the beliefs we hold often proves a bitter pill to swallow; in fact, some persons absolutely refuse to take it. The idea, however, is by no means a new one. It goes back beyond the turn of the century. In his book, "In Tune with the Infinite," originally published in 1897, Ralph Waldo Trine

writes: "Within each one lies the cause of whatever comes to him." Further verification of this appears elsewhere in the book, for the author states: "No disease can enter into or take hold of our bodies unless it finds therein something corresponding to itself which makes it possible. And in the same way, no evil or undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come."

Can you see why metaphysical articles shout at you to watch your thoughts, to guard your thinking, to choose your mental concepts with the greatest care? Can you see that in the power to choose your mental concepts lies the dominion that God granted to you "in the beginning"? Can you see that in this there is the possibility of your exercising dominion over all the circumstances of your daily life?

A person who really is in earnest about bettering conditions in his life will disregard the seeming bitterness of the afore-mentioned pill and will set about the task of training his thinking with singleness of purpose. He will realize that an adverse condition can enter his life only because of a sense of adversity in his own thought. He will realize that this is true of confusion or of clarity of thought, of sadness or rejoicing, of affluence or lack, of health or illness. Thus, he will undertake to lift and improve his inner attitudes in order that his life may similarly be lifted and improved. He will spare no effort to develop and make his automatic thinking processes into the attitudes of mind that will attract the better, more desirable experiences of life.

The simplest method of determining which attitudes of thought to develop is to remember that every condition of adversity suggests its own remedy. Poverty is wiped out by prosperity, disease vanishes before good health, hatred cannot hold out against love, confusion disappears when harmony enters the picture, and so on. For each unwanted condition there is a positive opposite; and the positive opposites constitute the attitudes we should implant in our mentalities. We may be sure that when these positive attitudes are part of our very beings, the events and conditions that are like them will commence to be drawn to us.

In thus developing these positive attitudes you are actually following certain processes as related in the story of creation in the 1st chapter of Genesis.

But just what does the story of creation mean to you? Have you regarded it merely as an allegory, phrased in stilted terms? You know, of course, that God spoke His word, and the act of speaking released a resistless power which brought the universe into being. But now you say, can one really find a way to apply this story of creation to one's own life problems?

Yes, for within this story is an account, or more accurately, a revelation of what you really are. You are told by illustration that your Creator made use of certain illimitable powers which resulted in the appearance of this universe in which you live. You also are told that your Creator used Himself as a pattern when He fashioned you and endowed you with a full share of His powers and capacities. Since there is but one Creator, then you and I and all

mankind are patterned after a single divine prototype. Consequently, the only equipment we have to work with in seeking improvement of mind, body, and affairs is the equipment God has built into us. And since He can give us only what He Himself has, then He has given us a full measure of the force, the power, and the thought that He used in the processes of creation.

Let us be very sure as we use these processes of creation in our own lives that we do so only for good. Let us be very sure that we build into our beings only positive and constructive attitudes of thoughts; for these attitudes constitute the one path toward the manifestation of better living. And since this is, in effect, the course that God took in His work of creation, the successful outcome of our own work of creation can be guaranteed.

Golden Things

Grace V. Watkins

Something within me soars and sings
Remembering lovely, golden things:
A road that climbs an autumn hill
Where maple trees are warm and still;
The sunlight slanting through a door;
A rustling yellow pinafore;
Gold-gleaming clouds that follow rain,
And wheat upon a space-wide plain;
But most of all, God's love and power,
My golden light for every hour.

Your Hurts Are Showing

LILLIAN WRIGHT MITCHELL

MANY A MISUNDERSTANDING has been al lowed to run on for years because of hur feelings and pride. Many a wonderfu friendship has been shattered by a thoughtlessl spoken word. Many a tragic figure has walked thi earth practically alone because he or she has not beer able to rise above hurt feelings. It is rather a sa thing to note that so much time is spent in remem bering the hurts when it could be used so muc more gainfully in forgetting.

When we are overly sensitive our thoughts speal loudly of me—my—mine, and most of us have beer amiss in this regard. Students of Truth should giv a great deal of thought to this subject. No growth i effected while we are in the throes of hurt feelings We can be, and should be, bigger than the hurts.

I wonder why we hold on to incidents that giv us heartaches. Robert Burns puts it aptly when h has the good wife Kate sitting at home, "nursing he wrath to keep it warm." Do we really hope to gain b keeping our hurts warm? Or are we being motivate by a selfishness that we refuse to call our own The more we students analyze ourselves and life i general, the more we will become convinced tha everything that comes to us we bring about. Once we have this conviction fixed in mind, never again wil we need to ask, why did this happen to me. Instead we will seek the reason within ourselves.

We need to remember again and again the law, "Whatsoever a man soweth, that shall he also reap." And we must know that our thoughts, words, and actions do not always return in boomerang fashion. The seed we sow may take a long time to produce a harvest. Sometime if we sow the wrong seed we shall find ourselves in situations not quite to our liking. Charles Fillmore, in a UNITY article, put it this way, "In the subconscious realm are stored the thoughts of past beliefs and experiences, and all that are of error must be redeemed even as the conscious mind must be redeemed. When the living word of Truth is received into the consciousness it begins its redeeming work, and many things that have been hidden away in the subconscious mind come to light. These must be taken up in divine wisdom and set in order. After error thoughts have become subconscious or partly so—they often work out in the body as disease. In many cases they manifest themselves as bodily inharmony long after they are forgotten by the conscious mind."

A person who lives with a hurt always shows it. It never remains in the background; it never takes a back seat. It creeps into conversation. It shows its tears in refusal: "I can't do such and such because she hurt me once and I have never forgotten." It shows itself in the less than hearty handshake, the cramped smile, the flushed cheeks when a certain name is mentioned.

No problem is ever solved in the outer without its inner connotation being taken into account. Likewise, no hurt can be resolved until we recognize that we set the stage for it to occur in the first place.

Few of us are willing to admit that we are to blame. We are unwilling to admit that the problem began in something we said or did. Once we know this and admit it, our paths will level off and become smooth.

One of the great tragedies of human experience is seen in the mother whose children are grown and married. She is hurt because she no longer is the prop on which they lean, no longer has the final say in their lives. The hurt in the heart of these lonely mothers goes deep and is pathetic. My heart and my love go out to the mother who has not yet been able to free her children. Her hurts are showing in the eyes that are filled with unshed tears. If she would only still the flutter of her heart, calm the anxiety in her voice, and accept the change wisely and quietly, she would come to the blessed conclusion that her children love her just as much as ever. They are not trying to hurt her; they appreciate all the effort she made for them. But now (and the freeing thought is this) they have arrived at the place where they must live their own lives, away and out from under her wing. God and they chose her of all women to be their mother. She was the one, the only one, through whom her children could learn particular lessons, express certain talents. She above all the mothers on this earth created the right circumstances and environment for them. If she would know this she would free them; and oddly enough the bond between them would become closer. Holding binds and stifles love; freeing warms and strengthens it.

Have we ever hurt another? It is possible. Sometimes we are so engrossed in our own thoughts and

affairs that we are short with others. Sometimes our friends are likewise engaged and are short with us.

Many persons look on an apology as an act of groveling. It is far from that. In expressing regret we are actually taking on a dignity and stature in keeping with the quality that lies within everyone, the divine quality. He is a noble person who can backtrack and resolve all the resentments that ride side by side with his hurts. Hurts in themselves never stand alone. They are like barnacles: the longer they are allowed to remain, the more they accumulate.

Each of us has been given a pattern to live by. We can follow the pattern and reap a harvest of happiness, or we can wander away from it and reap unhappiness. We make the choice. It is not quite the answer to say, "Forget our hurts." True forgetting comes from our changing our ways and following the pattern.

Never does a hurt come to us of its own accord. Let us be willing to look back and allow our reason to ask us some questions. The day that we toe the mark and accept responsibility will be the day we rise above hurt feelings. Let us be bigger than seeming slights. If we sift them thoroughly we will probably find that most of them were not intended. If we find that some were intentional, then we have opportunity to make things right and straighten out any misunderstanding.

Let us not be quick to pick up a seeming hurt. Let us always be willing to think things through. Hurt feelings can be real crushers if we let them. The hurt can be healed only when we erase its cause

within ourselves. Let us be very sure that we never sow a hurt that will reap one. We can make all things right between our neighbors and ourselves. We can straighten out the wrinkles in the family. We can, you know! We "can do all things in him that strengtheneth" us.

Service should be our goal—service to others—for in serving we will forget to pick up the seeming hurt. We erase the hurts when we give to others. The law "whatsoever a man soweth" was not written for evil men alone. It was written also for you and me, to be used even in the small ways of our lives, in the little things. Sow a hurt, reap a hurt. Sow love and tolerance, reap love and understanding. It is the law!

RELIGIONS

Anne Campbell

The various religions
Hold waters purified
By the sincere endeavor
Of people taking pride
In their interpretation
Of the most Holy Book.
God's gaze dwells on His rivers,
And love is in His look.
Religions are like rivers;
They may be deep and broad
Or narrow streams, but ever
They find their way to God!

Seen and Unseen

A WISE Chinese once said that a journey of a thousand miles begins with but a single step. He did not add that this first step is the most important of all, but this is true. It shows the resolve to be on our way and determines the direction we are to take.

For the student of metaphysics the "journey of a thousand miles" is his path of spiritual development. It is essentially the finding of a true relation to the creative life. Until we have found this path we feel ourselves to be creatures of chance, subject to whatever life brings to us. Once on our way we find that we are increasingly able to direct our life in the way we would have it go.

The momentous first step is to discover the realm of causes, and then by living experience to make this knowledge the deep, unshakable possession of mind and heart. These two things together give us the faith of which Jesus spoke, and upon which hangs the fulfillment of prayer: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

We have been accustomed to looking for causes in the world around us; now we find that they lie in the world within us. The things we see seem solid and real; the things we do not see seem tenuous and undependable. Actually the unseen things are the more powerful, for in the unseen lies all creative activity, and the things we look on with such a feeling

of reality are in truth merely the results of that unseen power. Mental things are first; mental things are cause. It is the thing we think, the thing we feel, that shapes the emerging substance of the unseen world into the body and environment of our own familiar world. Thought, speech, feeling are the three great shapers. We can know for ourselves how the work of creation is done if we will watch life at work and catch it as it does these things in our own lives. If the principle is at work in life there will be evidences of it. What are these evidences?

Watching myself as I go about my day-by-day life, I find that everything I do is preceded by thought. If I want to go into the next room I first decide to go, then go. Mental processes are quick, and we are so accustomed to them that it takes a bit of sharp observation to see that this is always so. In most instances only a split second elapses between the intention to move and the movement. We determine to speak and find ourselves speaking; we desire an object and reach toward it. However, it is true that in every act the body is directed by the mind. This is perhaps easier to see on the negative side, where the connection between mind and body has been destroyed by shock or illness, and the body lies in a state of coma, unable to move. In habitual action it is the subconscious mind that functions; in the case of new action it is the conscious mind, but in every case act of mind precedes act of body. Physical activity is the result of mental activity.

I notice too that there are certain experiences common to us all in which we can see in ourselves the effect of emotion on the body. Within a moment

after the impact of fear on the consciousness one can feel the prickling scalp, the chill unsteady fingers that are the body's responses to fear. A sudden noise sends a shock along the nerves. Embarrassment causes the skin to flush. These examples can be multiplied many times over; they are intense emotions and their effect on the body is quick. It takes more patient observation to see that habitual emotions also are reflected in the body; but they surely follow the same law. They show us again how a cause in the invisible has its effect on the visible.

Anyone who has ever relied on love in any of the common relationships of family life has had an unseen force well illustrated for him. Love is familiar in every life; nobody doubts its existence. It is completely a thing of the unseen world. It is possible to find an exception to almost everything, but in the ordinary way of life children rely unquestioningly on the good will of their parents toward them. They trust their parents to be interested in what comes to them, to be concerned about their health, to see that they are clothed and fed. This trust is in a love whose presence is known only by its effects, continually experienced. The relation of child to loving parent very well illustrates the ideal relation of man to God. If we as His children could have as much faith in the creative life and its good will toward us, we would know how to reach the unseen and how to draw from it the answer to our every need.

I look into myself and find the unseen always just back of the seen, and I discover this to be equally true when I look out into the world. Everything we see can be traced back to its origin in the unseen—

everything without exception. It is interesting and instructive to do this with some of the things about us. It will reveal to us that even the most casual and unlikely thing had its origin in God. The door hinge is the first thing on which my eye happens to fall. It was made in a plant where it was cut from a sheet of metal and fashioned into its present form according to an invisible idea in the mind of a man. That sheet of metal was probably an alloy of several metals, each chosen for its special quality, all melted together in a furnace and rolled to form a sheet. The separate metals were mined from the earth in several places and delivered to the one place for refining and smelting. Men worked in mines, going deep into the earth to bring out the metal-bearing rock that had lain untouched for millions of years. Ores and rocks, like everything else, are aggregations of molecules, given their special characteristics by the way the molecules are arranged and combined. Molecules are made up of atoms, which were long thought to be an ultimate but have since been found to be made up of protons and electrons. The proton is a charge of positive electricity, the electron of negative electricity. Their numbers and relations vary in the atoms of the different elements. Here matter (that which is weighable, measurable, and which occupies space) has vanished into energy. Science is content with the postulate that all matter derives from a common source, atomic energy. Where religion reaches this one indivisible, irreducible thing it recognizes also the presence of intelligence and calls it Spirit or God.

The same process of tracing can be applied to

any object in the environment, and it will be found that the journey leads back through the various kingdoms of natural life, human, animal, plant, mineral, to an origin in one life, one primary substance. The things we see come from the things we do not see.

We must remember the powerful corroboration of the two accounts of creation in Scripture. Both tell of bringing into manifestation by the power of the word exerted upon unformed Spirit. Genesis says, "God said, Let there be . . . and there was." John says, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through him." Other statements of the law of creation are generously strewn through almost every book of the Bible: "I create the fruit of the lips . . . saith Jehovah." "As he [man] thinketh within himself, so is he." "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." Perhaps it is said most clearly of all in Hebrews: "We understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear," followed later in the New Testament by the heartening promise of James: "He that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgeteth but a doer that worketh, this man shall be blessed in his doing."

Any one of these things considered by itself would be no more than a straw in the wind, but occurring in such numbers and in so many ways, they can only be considered the operation of law. The unseen manifests itself in our world both as substance and as power. As power its appearances are legion.

Electricity is perhaps the example most often mentioned. It exists throughout the universe, is gathered together and concentrated by the mechanism of the generator, and is released into the world again as light, as heat, as driving force, as magnetic attraction. Wherever we look the law is at work, if only we will see.

Let us as students of metaphysics glean the lesson of these things as we meet them in our reading or living and be guided by them in learning the operation of the law. Actually the two worlds visible and invisible, are not two but one; the division exists not in actuality but in the limitations of our senses. Our part is to recognize the truth when we see it and by using it make it the permanent possession of mind and heart. Like the pebble in one's shoe, it is the problems in one's own life that matter most. As when we learned in school to use the laws of mathematics to solve arithmetic problems, we may not get the right answer every time. But as we learned then, this does not mean that the law has failed but that somewhere along the way we have fallen short of the perfect application of the law. The right answer exists, and finding our mistakes will bring it to us. Each time that the use of Truth brings freedom from some trouble of mind, body, or environment, faith is strengthened and the solution of the next problem made easier. Through the good law we bring body and environment under control and live our life in fullness and joy.—*Joy E. Belden*

To make an end of selfishness is happiness.—BUDDHA

Relax—and Live!

RUTH BARRICK GOLDEN

A WELL-KNOWN AUTHOR gives advice that is worth passing on to everyone who would live successfully and accomplish his purpose in any line of work.

"Why write a novel at all?" this man asks, and then answers simply: "For the fun of it!" He strongly advises would-be novelists to adopt a happy attitude toward their work, a carefree and relaxed approach, and poise and inner confidence. "Roughly outline your book, section, or chapter," he advises, "and turn it over to your subconscious mind. Then go out and play golf or work in the flower garden. . . . You'll be surprised at the way that inner helper will take over and do your work for you."

This is another way of saying what every Truth student has been taught: "Let go and let God." "Release it and relax." "I can do all things through Christ."

This attitude of relaxation—of letting go and letting the Holy Spirit take over—is all-important in writing, in washing dishes, in making the baby's formula, in selling real estate, running a factory, or driving a truck. My friend Charles demonstrates this principle and has described his experience quite vividly:

"When I first started in the trucking business and had only one truck, which I drove myself, I used to fret and fume every time I was halted by

a red light in traffic," he recalled. "In imagination I'd count every drop of gas idling through that carburetor. I thought every second lost meant so much money lost! I didn't realize that my impatience was actually slowing down my progress in traffic and causing me to use more fuel—as well as making a wreck of my nerves and body."

He smiled reminiscently: "And then I had a pretty rugged accident that really slowed me down, tore up my truck, and put me flat on my back in the hospital. I had time to think then, and I remembered how I'd sit at the wheel of my truck, tense and impatient, going over and over the deliveries I had to make, the bills I had to meet, wondering how on earth I'd ever do it—though I always did! And I began to realize that I had been losing my sense of timing, slowing down my co-ordination by that incessant rushing and fuming. I had become a chronic worrier, a bundle of nerves."

To look at Charles now, you would never guess as much. He is quiet and poised, a perfect example of a man at peace with his God, himself, and neighbors, a man in tune with life.

"That accident was certainly a blessing in disguise, since I was the only person injured," he continued. "For while I was lying there worrying myself into a fever one morning, the head nurse came in and talked to me about my problems. I guess they do that now in hospitals, try to get at the worries and tensions that are causing the symptoms. Seems like worry is at the bottom of most symptoms! At any rate, this quiet and efficient nurse took about five minutes to find out what was worrying me, and a

little longer then to show me the way out." Charles closed his eyes for a moment, remembering.

" 'You see what your worrying has done for you and how little it has advanced your business, don't you?' the nurse asked. 'Fortunately, your insurance takes care of everything except your loss of time. And you're very thankful, I'm sure, that you have that insurance?'

" 'Oh, yes, I'd be done for without it!' I said.

" 'Well, you can have a much more important and more valuable insurance policy than that, Charles—one that gives you what the agents call complete coverage. It can be written in this one sentence, without any legal phrases or complicated language: *"God is in charge of all my affairs."* All you have to do is accept the meaning and pay the premiums.'

" 'The premiums?' I asked, puzzled.

" 'Of course there are premiums.' She smiled. 'The laws of life are based on giving and receiving, just as are the laws of business! Every promise in the Bible has a condition to be met. One of these promises is, "If ye abide in me, and my words abide in you, ask whatever ye will, and it shall be done unto you." This insurance policy I'm asking you to accept carries what I call "the relaxation premium," but it has to be met. It is very simple, so simple indeed that many find it hard to believe or act on. It is just this: Relax and accept God's guidance. You do two things: Relax and accept.'

" 'That's a pretty big order,' I said. 'It's hard to relax when my truck is out of commission and I'm laid up for I don't know how long and my deliveries

are falling behind and bills are piling up. I wish I could relax!'

"She patted my arm and smiled, confident and assured. 'Just suppose now that you have a dear relative, one with supreme good judgment and business ability and unlimited means at his command—an uncle, let us say. And this uncle comes into your room and tells you that he wants to give you all the help you need, wants to show you how to get back on your feet and run your trucking business without mistakes; in fact. He will back you to the limit—if you will just accept the offer and let him. Would you do it?'

" 'Would I?' I began to take notice.

" 'Well, surely God is greater than any rich and powerful uncle. And He is ready and willing to take over your problems. All you need do is accept His guidance. He will still the tensions in your mind, give you poise and good judgment, and lead you to success.'

"I knew this was real to her and that she knew what she was talking about. I longed to understand it, too. 'If only I knew how, I'd certainly do it,' I said.

" 'You can start this moment,' she answered. 'Just say, "God is here. Peace, my soul; relax and let God heal me and guide me." That will be your initial premium. And every day you will pay a part of the premium by just being still and acknowledging God's presence and guidance. No matter where you are or how pressed for time you may seem to be, you must take a few minutes to be quiet and to repeat some of the promises of Scripture, such as "Be

still, and know that I am God," "Underneath are the everlasting arms," "God is our refuge and strength," "I can do all things through Christ," and others that you will gather from the Bible and inspired writers. You will be surprised how your faith will grow, and surprised how you will learn to relax and trust the indwelling Spirit to guide you and take over and bless your affairs.'

"Well," Charles grinned, "I was surprised, all right! I started in, just lying there and repeating over and over the thoughts she had given me, trying to imagine that an inner 'powerful and competent relative' was really directing things. A change came over my mind, my nerves relaxed, and pretty soon I realized that I was really 'letting go and letting God.' Problems straightened out for me and my affairs fell into order. Friends came in to offer assistance and to beg me not to worry. I was offered financial help. A fellow I had worked with years before heard of my accident and came in to say he was not working and would be glad to drive the truck for me without charging me a penny, now that it was repaired! It was just as if the influence of that 'rich and powerful relative' had gone to work—as it surely had! And it has been at work ever since. You know how rapidly my bones healed what perfect condition I'm in, and how my business has grown and prospered. And you know how changed I am!"

Indeed I do know how prosperous and respected and influential Charles is. I know, too, that he has added another step to the formula given by his nurse: He does something for others every day. Through

example, by "lifting" in every way possible, he is showing the men he works with—the youngsters in the Boy's Club he helps to sponsor, the strangers he encounters—that relaxation and reliance on the powerful Spirit within brings health, prosperity, and happiness.

"If I hadn't learned to relax, I'd have been a goner," Charles says. "In fact, I never really lived before. I just fretted my way through the days and worried through the nights. Now, when I come to a traffic light just as it turns red, I relax and thank God for that brief pause to 'be still' in body as well as mind and spirit. And I sleep at night like a baby, knowing that my affairs are all in divine keeping and I am covered by the most perfect and all-inclusive insurance ever invented."

Like Charles, most of us have to learn how to let go and let God, how to relax and rely on the power that is greater than all our human strength can ever be. Most of us are beset by worry and anxiety of one sort or another. Even when we have nothing to worry about, we magnify trifles until they loom like mountains. As a result of worry, muscular tensions are built up, thus causing all the healing, building, cleansing, and restoring forces in the body to slow down. A feeling of depression and ill health soon follow. It is an established fact that much illness of every kind is caused by mental anxiety and poor spiritual adjustment. Worry is sin—separating us from God. For worry indicates trust in self instead of reliance on God.

"In hours of receptivity, man's reserves are renewed. . . . Man of himself is inadequate and unful-

filled. With God man can do all things." Thus spoke a woman whose recovery from a serious illness was demonstrated through this same "letting go" that brought health, prosperity, and peace to Charles. "Man physically and mentally quiet for the moment makes himself spiritually receptive. He is an open channel through which a great flow of invisible power may come."

Oh, that we might master this lesson of stillness, of receptivity, of acceptance, and know the power of perfect reliance on God!

"A relaxed body and mind, turned toward God, can draw on deep reserves of power when they are most needed." Long ago the Prophet Isaiah recorded: "In quietness and in confidence shall be your strength." Whether we drive a truck, prepare meals and keep a home in order, raise corn and wheat, or write novels, we need to learn to rely on the power that is greater than the little human "I" that struggles and frets and fumes over traffic lights and bills and small aches or pains.

God never intended that man should drive himself like a human dynamo. God never intended man to spend his days in anxiety over the amassing of wealth, or to spend his nights in worry over the fear of losing it. Man, created in the image of God, was meant to have dominion over all things. When he succumbs to worry he loses dominion over himself. Man was created for joy, for singing, for dancing, for accomplishment. Man was created for perfection.

The writer referred to earlier reveals a glimpse of man's true estate when he advises, "Write for fun! Do your best and then leave the rest to the

helper within." When we do that: acknowledge ourselves as co-workers with God and perform our work in a spirit of joy and gladness, then the jig-saw pattern of life falls into place and we become "whole" —at one with our Creator, in tune with the universe. "God is the light of my life." "I will sing with the spirit." "Christ in you, the hope of glory." "I can do all things through Christ."

Put it to the test! Exercise your faith, relax, and be glad! Release your worry and let God take over your problems. Turn your attention to some joyous activity, trusting Him to guide you and work things out for you. You will be amazed what good will come to you through this joyous activity.

For These

Inez Clark Thorson

I'm thankful, Lord, for love that dwells
Beneath this roof of mine,
Where simple things of life have made
A beautiful design.
For neighbors dropping in to sit
With me at friendship's board,
And all the joy that fills my day—
For these I thank Thee, Lord.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 4, 1956

UNITY SUBJECT—*The Purpose of Suffering.*

INTERNATIONAL SUBJECT—*Wounded for Our Transgressions.*—Isaiah 53.

1. Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the

slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

8. By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due?*

9. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11. He shall see of the travail of his soul, *and* shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*—Isa. 53:5.

SILENT PRAYER—*I am strong in the thought and purpose of God, and in that thought and purpose I stand fast.*

The power of God is revealed to those who are able to endure and to go forward regardless of the efforts of the personal or race man to deter them. The Christ Spirit comes into the consciousness "as a tender plant, and as a root out of a dry ground," requiring special cultivation and encouragement. Development of the Christ consciousness brings

about an idealized advancement in spiritual growth which is established in mind and character and is then radiated in our spiritual environment.

The seeming necessity of suffering has always been questioned, and men have rebelled against it. The explanation is to be found in the struggle to develop from an unconscious natural being to a conscious spiritual being, or to manifest in mind, body, and affairs the divine attributes bestowed upon man in the beginning when he was conceived as an ideal in universal Mind. To achieve this development and express his innate perfection man employs the universal substance, which he molds according to his own conceptions. God made spiritual man after His image and likeness, and this man is Christ. The body of Christ is the "man of sorrows."

The body of Christ represents spiritual qualities, "a heart of compassion," then kindness, meekness, lowliness, forbearance, forgiveness, love, thankfulness. Until our inner eye is opened to behold the beauty of ideal wholeness, we see the universal body as an abstraction only. The qualities that go to the composition of the Christ body are developed through suffering. The "man of sorrows" is the man of compassion and understanding. Love and forgiveness likewise grow out of suffering, as do meekness and lowliness.

The mystery of change is always before us. The presence of both good and seeming evil in our world forms another mystery on which we may expend much time and thought. We live in cosmic substance as fishes live in the sea or as the natural man lives in the air. Without the cosmic substance we should

be incapable of both thought and action. We do not understand its nature, and we project false ideas and mistaken conceptions out of it.

"He was despised, and rejected of men." The natural man rejects the thought of the spiritual body as a reality. He prefers to dismiss it as a figment of the imagination not worthy of his attention. This failure to recognize the truth leads to a diminution of the Christ substance instead of an increase in manifestation, which is the opposite of the divine plan. "He must increase, but I [intellect] must decrease."

The universal body makes no protest. It is subject to the race thought just as our body is subject to our thoughts. "He was oppressed, yet when he was afflicted he opened not his mouth." Our body silently obeys our will even when that will is adverse and causes it to disintegrate. In like manner the cosmic or Christ body is "cut off out of the land of the living." The adjustment of the will to constructive thinking is the remedy for this condition.

The final lesson of suffering brings understanding and a sense of satisfaction with the knowledge of self that is gained through it. "He shall see of the travail of his soul, *and* shall be satisfied." Satisfaction is heightened by the realization that self-dominion reacts to the benefit of all, not only to that of the sufferer. "By the knowledge of himself shall my righteous servant justify many." The universal body has power to receive and harmonize all error thoughts, and in time it will work out the great redemptive plan of Divine Mind for man. Jesus played the major part in re-educating man out of wrong

thinking into constructive mental habits. In His name we can overcome as He overcame.

QUESTIONS

1. When it is borne in the right spirit does suffering bring strength to the sufferer?
2. How does the idea of the Christ grow in consciousness?
3. What is the "man of sorrows"?
4. What qualities compose the Christ body?
5. Is the thought of the reality of the spiritual body readily accepted and understood by the natural man?
6. How can the cosmic or Christ body be restored to its rightful estate?

Lesson 6, November 11, 1956

UNITY SUBJECT—*What the Law Requires.*

INTERNATIONAL SUBJECT—*What Does the Lord Require?*—Micah 4:1-5; 6:6-8

1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

2. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;

3. And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for

the mouth of Jehovah of hosts hath spoken it.

5. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.

6. Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old?

7. Will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8. He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

GOLDEN TEXT—*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*—Micah 6:8.

SILENT PRAYER—*I discharge my duty to God and man by holding myself spiritually upright.*

Before anyone can learn the ways of God he must ascend in consciousness to the thought of God and take note of the things of God. Every right-thinking person wishes to be able to recognize what is true and right for himself without having to be told by anyone else. In the search for what is true and right the Bible is an invaluable aid.

The Word is the creative idea, the idea of God, spiritual man. All the possibilities and qualities of God reside in it. The Bible, the "Word of God," is such a reliable guide to those who seek Truth that they can scarcely find their way without it. The books that comprise the Bible were written by men who

were uniquely conscious of God and who sought God wholeheartedly. God was constantly in their thoughts, and much of their writings exalt the established thinking of the reader, making it possible to commune with Divine Mind without other helps. In this communion we find original inspiration, which is Truth direct from the fountainhead. It is the light on our path. It does not blind us so that we can see nothing, but is from within us, giving us light by which we discern the course to take. All the lessons of history as well as all our individual experiences lie behind us, and from these sources, as we commune with Divine Mind, we gain light on our path. If the past means so little to us that we take nothing from this rich storehouse of cause and effect in the life of mankind, we doubtless shall take nothing lasting from either the present or the future.

The final redemption of the world depends on the birth of Christ in the individual. Everyone can do his part now in bringing this prophecy to pass, by letting Christ be born in himself and by radiating the Christ love to all his neighbors through right thinking, right living, and right acting.

Victory over the self comes with the developing of a spirit of willing service. The more enlightened the age in which one lives the greater the reason to expect a full measure of public spirit in one's contemporaries. One expects too a system of government efficiently administered by loyal and devoted public officials who are representative of an intelligent public interest and public opinion. An enlightened age is one in which the white light of Truth is seen in all that makes a people and their

country truly great and powerful.

We are accustomed to thinking of our present time as the most enlightened period in the world's history. But when we apply the measuring stick of results to citizenship, to public service, to domestic conditions, to international relations, we are compelled in strict honesty to confess that they fall short of any high standard. Graft and corruption are not new or exclusive products of our time or of our political system. As far back as the time of Micah they were rampant in governments controlled by unscrupulous men. Violence was the order of the day then as now, when robbery and murder are commonplaces in the daily newspapers. Although conditions may not be as bad as in Micah's time, when there was war on all sides, Micah's counsel is needed as much now as it was then, if we will but heed it.

When we begin to understand what we really are, the light of Spirit shows us many errors that we must put away before we can express and manifest ideas in accordance with Truth. As we seek Truth in all sincerity, prophetic spiritual vision (the prophet in us) reveals to us the results of error and what is sure to follow if error is allowed to continue. It continually admonishes us to surrender self-seeking in order to lay hold of higher standards of thinking and living.

Just dealing is one of the fundamental principles of right living. It is an inescapable essential of character. No formal compliance with law or custom can take the place of an honest, just, kind, and really humble consciousness expressing itself always in the manner of the Christ. "He hath showed thee, O man,

what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These words might have been written today for the first time, so timeless are they and so altogether timely as well. The first two of these requirements involve our relations with others, the third refers to our relations with God. Instead of rebelling against the universality of divine law we are to walk humbly with God, acknowledging divine power at work in all our affairs and working with it to the limit of our ability.

QUESTIONS

1. How can we be sure of the right course when confronted with the necessity of reaching a decision?
2. Why should we read the Bible?
3. How do we receive original inspiration?
4. Why is Micah's counsel as timely today as it was when it was first written?
5. How do we walk humbly with our God?

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Lesson 7, November 18, 1956

UNITY SUBJECT—*The Working of the Perfect Law.*

INTERNATIONAL SUBJECT—*Qualities of a Christian.* —Matt. 5:1-12.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2. And he opened his mouth and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

GOLDEN TEXT—*Blessed are they that hunger and thirst after righteousness: for they shall be filled.* —Matt. 5:6.

SILENT PRAYER—*I look for the inner Truth of life and practice expressing it daily.*

In the Beatitudes Jesus describes the working of the divine law. From whatever angle this law is viewed its action and response are perfect. Before it is possible to fully understand this law, one must be in a high consciousness. When a high impersonal state of contemplation is reached through silence and meditation one can then see the law in operation.

The first phase of the law to be considered is that of compensation. Divine law renders an equivalent or strikes an accurate balance in every experience that comes to the soul. The poor in spirit are

blessed; without worldly pride, they are free to enter into the simple, genuine joys of life, which form such a large part of the kingdom of heaven on earth. The humble person is carefree, unburdened by the responsibility felt night and day by the one who considers his work indispensable and himself correspondingly important. Not requiring the praise and adulation of their fellow men, the poor in spirit are free to live in that inner world where the true values of mind and heart are found.

The meek are the gentle men and women to whom the earth belongs by divine right. The proud and haughty conquerors of the world pass and are forgotten. The meek and lowly of heart find rest of soul and true understanding of life, and their memory persists throughout the ages.

They that mourn shall be comforted. In order to keep its perfect balance, the pendulum of feeling swings back as far as it has swung forward. The love of life reasserts itself, and the Infinite moves onward in human life as in every other expression: perfect compensation.

Divine law contains the principle of attraction also. They that hunger and thirst after righteousness are blessed; for soul hunger draws to itself that which satisfies it perfectly. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." In opening a credit account for the satisfaction of spiritual hunger and thirst, all that is necessary is the hunger and thirst itself, combined with a steadfast looking to the source of the all-supply of every

need. The magnet draws to itself iron filings, not wood shavings. The son who calls to his father for bread receives bread, not a stone. So they that call with concentrated attention for the things of Spirit receive the very bread of life and the living water.

In the other Beatitudes concentration is seen as a phase of the working of divine law. The merciful are blessed in giving their thought to mercy and kindness. They receive their reward in the same quality of mercy as that on which their hearts are set.

The pure in heart are blessed by the very nature of their constitution. They see no evil, and the way to God lies clear before them. Purity of heart includes singleness of motive and intent, as well as the imputing of nothing but good to others.

The peacemakers are blessed because they work in the very medium of blessing—peace. No one can make peace for others without entering into peace himself; and to know peace is to know happiness and to demonstrate that he is a son of God.

Those who have been persecuted although they were in the right are blessed; for when human rights are invaded those who are affected turn their thoughts to the higher law of the spiritual realm and look to it for the righting of their wrongs. And none who looks to the higher law is left finally without remedy. Divine law supplies all defects of the law of men, which may be so deficient in justice and balance that it has to be supplemented by equity.

Those who are persecuted and spoken of falsely are blessed, for such treatment makes them look to the realm that the prophets saw and understood. The prophets were persecuted because they pointed

out to their contemporaries the underlying causes of undesired effects in their lives, because they foretold other undesirable effects to follow the departments from the divine law, which were then common.

QUESTIONS

1. What state of consciousness is necessary to an understanding of the working of divine law?
2. What blessings are realized as a result of the compensation of divine law?
3. How are the poor blessed in spirit?
4. Is meekness an unalloyed blessing?
5. How is the principle of attraction illustrated in divine law?
6. Does the habit of concentrating on our spiritual faculties and expressing them insure blessings for us?

Lesson 8, November 25, 1956

UNITY SUBJECT—*One Good, Even God.*

INTERNATIONAL SUBJECT—*The Forgiving Father.* —Luke 15:11-24.

11. And he said, A certain man had two sons:
12. And the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living.
13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.
14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the Father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, *and* kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.

—Psalms 103:10, 11.

SILENT PRAYER—*I believe in divine love and I trust it to overcome all the ills that wrong thinking have brought upon me.*

The parable of the prodigal son teaches man the necessity of changing his mind from sense to Spirit or from false thinking to true thoughts and beliefs.

It shows too the innate faith that man has in the Father's love and goodness, which he realizes as he returns in thought, word, and act to the understanding and ways of Spirit: the Father's house.

The "two sons" represent the two departments of the soul or consciousness. The son who stays at home represents the religious or moral nature, and the son who goes into a far country represents the appetites or sense nature. Going into a "far country" is an outpicturing of the separation of man's consciousness from its source, Divine Mind. When man exercises any function of his being without considering the relation it bears to Divine Mind, he produces such a separation in consciousness. He then forms mental habits and establishes a realm of thoughts and actions that are independent of the source of their existence.

Patience is the fruit of love and understanding. Perfect goodness cannot be conceived of apart from the Infinite or divine love. "None is good, save one, *even* God," but since God is infinite, goodness is always possible. Patience and goodness avail to save man from the consequences of mistaken beliefs and their outworking in unworthy living.

The story of the prodigal son is in reality an illustration of divine love as symbolized by a forgiving father. Divine love is keenly alive to the probability of response on the part of those who are the objects of its care. No matter how deeply man may sin and separate himself from true goodness, divine love remains his perfect recourse, for it cannot deny itself. Its power to restore us to ourselves is unlimited when we turn from absorption in transitory, unsatisfying

things and center our desire in what is true and abiding. Repentance is such a return. It is a turning from a state of indulgence in sensual things (feeding the swine) to a state of joy and safety and plenty as an honored guest in the father's house.

Man proves that he is the offspring of Divine Mind by using it to right himself after he has fallen into evil ways. Infinite goodness shares all with man, not once only but time after time, with the reckless as well as with the cautious. The latter, fear-haunted and without thought of disobedience, realize at last that they share in all that the Father has and are free. No lack can exist and there can be no cause for selfishness where limitless supply is at hand.

The recklessness of sense prevents man from grasping the wisdom of Divine Mind or expressing it; so he wastes his substance through misuses. Sense consciousness reduces the soul to poverty and the worst form of starvation, the reaction from over-indulgence and greed. If the soul is to be fed with the food that it needs it must partake of the substance of Truth in the joy of Spirit.

Sense indulgence strips the soul of its good qualities. Divine love and understanding reclothe the soul in "the best robe" of forgiveness and restore it to full consciousness of its relation to the divine. A ring on the hand is a symbol of the love that unites all in one bond of perfection. Shoes on the feet represent the protecting power of infinite goodness shielding the repentant soul from too acute realization of past misdeeds, by turning the thought toward the joy of reunion with the divine.

Man's part is to accept the love of the Father and

take his place in the divine plan as the "son" or perfect expression of divine love. Man has a very real part to play in passing from sense to Spirit. He must renew his own spirit, and he does this by expressing the Spirit of the Christ as his own. "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit . . . turn yourselves, and live."

Since man must serve either sense or Spirit, it is the part of wisdom for him to embrace the higher allegiance. The prodigal, feeding swine as a hired servant in a far country, decided that he would be better off at home working for his father. Until man becomes his own master through self-control, he serves his own interest best by joining himself in thought and purpose to the realities of life instead of following the unreal round of pleasure. These husks are not fit food for him. He must seek his sustenance in the bounty of Divine Mind, from which he derived his existence in the beginning.

QUESTIONS

1. What lesson does the prodigal son teach most clearly?
2. What do the "two sons" represent?
3. What is meant by the son's going into a "far country"?
4. How is man saved from the consequences of erroneous beliefs and their manifestation?
5. How does man prove that he is the offspring of Divine Mind?

If therefore thine eye be single, thy whole body shall be full of light.—MATTHEW

THE WORDS of my mouth and the meditations of my heart are divinely inspired by the Christ Spirit, beautiful and serene within me. My mind is filled with love and my words are clothed with warmth and helpfulness. I am guided to say and do the right thing at all times.

The beauty of Spirit makes me radiant within. The joy of Spirit makes me wholly happy. The wisdom of Spirit inspires me to speak the true and loving word and do the right thing in all circumstances.

I am a child of God, and I am divinely guided in the way of Truth. The Spirit of light and life and love rules my word and action, for He is in me and I in Him. Through the eyes of Spirit I behold only good. Through the power of Spirit I express only good. Through the wisdom of Spirit I think only good. Through the understanding of Spirit I expect only good.

—*William A. Clough*

Silent UNITY

I thankfully acknowledge the Lord of my being as the guiding light that goes before and makes plain my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

THANK YOU FROM THE bottom of my heart for your prayers. They have helped me beyond belief. When I wrote you, I not only was discouraged and in need of spiritual help, I was in pain.

My leg was not functioning as it should, and I was unable actually to let go my cane. As I wrote you, my period of physical therapy—three months of it—had not brought about the expected extent of recovery, although I had co-operated completely and had believed in God's help.

And now may I tell you a strangely wonderful thing? I wrote to you, but the letter hadn't yet left my desk. Even at that I felt different. I felt good! My husband came home, and I got up and walked out to the kitchen, put the teakettle on and walked back into my living room.

My husband looked at me rather quizzically and said, "You're feeling good today!" "I feel wonderful!" I replied. Then we both realized that I had stepped briskly out of the room without my cane and without thinking about it. I did this quite nat-

urally and normally, without any further thought. And I have been walking ever since! Everyone is amazed, and at first so was I. But I know, of course, that God has promised that where two or three are gathered together, there He is.

Thank you again for your prayers, and may God bless you all.—*Mrs. A.D.W., California.*

FIVE WEEKS AGO my husband caught his hand in a power saw. We hurried to the hospital where it was dressed. I called my daughter-in-law in Kansas City, and she called Silent Unity. Immediately we felt the healing power. The hand so badly mangled is healing perfectly. His fingers are saved and are not going to be stiff. He moved them the other day to show the doctor what we knew from the beginning. We had been studying and meditating on God's hands, and this is certainly a full proof when you walk with your hand in the nail-scarred hand you never walk alone.—*E.W., Arkansas.*

TODAY AS I WRITE you I have many things to be thankful for. Each year could be a story! During the years I have read many of your books and I have tried to live the teachings of Unity. In many instances I have been more than successful. In others I realize I could have been more successful had I been more simple in my belief.

I would like to share with you one very remarkable demonstration. Some years ago my daughter was very ill. The child was just past three and in the middle of the night began to run a temperature so high that her lips cracked and the skin peeled off. It was a stormy night and the doctor lived five miles away.

The nearest telephone was two miles distant. It seemed dangerous for my husband to go out in the storm and I knew it would be many hours before he would be able to get a doctor, for we had no car.

I knew that we needed much quicker help, so I asked my husband to wait. He was upset over the delay, but I told him to become still and to pray in his own way. He did, and I knelt beside the baby's bed and softly asked our child if she could think the *Prayer of Faith* with me. She moved her little head. Silently, but with all my heart, I repeated over and over again this prayer.

I must finally have fallen asleep, for the next thing I knew it was morning and the world was bright with sunshine. I looked at my daughter. She was sleeping calmly, not a trace of fever or parched lips. She was well!

May Unity School of Christianity continue as a great force for good.—*Mrs. L.L.D., W. Virginia.*

He Shall Have Abundance

I HAVE ENJOYED USING my prosperity bank and have had wonderful blessings since the day it came. My husband is a salesman and works strictly on a commission basis. He has been sick for several weeks and only able to work a day or two at a time. After we started using the bank, we both quit worrying about finances and put our trust in God. He is now completely well, and God took care of our finances. An insurance policy paid a dividend, the Federal income tax refund check came, so we received money almost every day. I was called for jury service just

as an extra bonus I suppose. But most of all, our complete trust in God is the most valuable prosperity in every way.—*Mrs. G.F., Kentucky.*

YOUR LETTERS are something I look forward to. They give me new life. My first prosperity bank will be filled soon, and I will start another one right away. It really works. Before I received the bank I never had any change of my own. I decided to put in 5c every day. Even though I didn't know if I would have that much, I just prayed that I would. Not one day has gone by that I haven't the nickel or even more. I decided that beside the 5c, I would put one tenth of everything I got in my bank. I've had more money since I've had my bank than ever before.—*Mrs. G.L., Virginia.*

I HAVE NEVER been asked to contribute one dime to Unity yet it is a pleasure to have a bank and save. I have loved to be able to send a dollar or two, and it has been a privilege to save for the periodicals. From time to time I have subscribed for *Weekly Unity* and *Daily Word* for my friends, and it makes me happy to see with what pleasure they receive them and try to use them in their daily living. It really is amazing.—*Mrs. M.M., California.*

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My Help Cometh from Jehovah

GOD BLESS YOU for your wonderful work! I always leave my old copies of UNITY and *Daily Word* in bus terminals where they are swallowed up eagerly. Have given away many copies before I've even read them myself, when someone confided to me a great

problem. Always they have been comforted. It is a joy to watch the transformation in their faces when UNITY says something that goes immediately to the root of their trouble.

I always feel UNITY alone knows the balm, so I never try to express an opinion, for I feel it is too unknowing. That is why I simply slip my copy into the troubled one's hand.

I wish you could see the light "that shines not on land or sea" glow in their faces as they read. Or hear the awed wonder in their voice as they say, "Why, that fits my situation exactly."—*E.H., New York.*

THE *Daily Word* has been such a comfort to me in many ways. I never tire of reading my lessons over and over. They give me an inner peace and comfort, and the feeling that each lesson was written especially for me.

Not only has the *Daily Word* become vital to my everyday life, but to my husband also. He reads it religiously everyday. It is a great source of comfort and well being to us both.—*Mrs. J.W.A., Calif.*

I READ Unity publications for the first time last week and immediately I knew that I had found help. My spirits have been lifted just from reading them. I have borrowed several from friends and I shall subscribe to them as soon as I am able. My husband reads them also. May the Lord bless you and help you continue to pray with others.—*Mrs. C.V.J., Michigan.*

Unto Us a Child

I AM THE MOTHER OF A BABY GIRL! She was born

February 20. She weighed at birth seven pounds nd four ounces. She already shows signs of unusual intelligence and at two months her doctor aid that her health and progress were better than he ad expected. He said she was in perfect condition.

Let me extend to you the deepest gratitude posible. Your prayers, maternity lessons, and letters ave me faith and courage throughout my pregnancy nd delivery. As I wrote you before, I had been told y several doctors that I could never conceive, and f I did I would not be able to have my baby. When first became pregnant I was given no hope of havng the child. At the end of five months I was told hat I possibly could become a mother, but because f a tumor my delivery would be by Caesarean sec-ion and a hysterectomy must follow.

I had a normal delivery and was never afraid that would have any difficulty. My faith was born and emained strong because your correspondence gave ne hope and determination. I thank you sincerely.

Will you pray for us? I want my child to be ealthy and strong, but above all I want her to grow p with the spirit of Christ's love. I dedicate my fe to the task of giving to her sound spiritual ideas. lease pray that I may be successful.—*Mrs. D.E.S., Jorth Carolina.*

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Father, I Thank Thee

A FEW WEEKS AGO I wrote to you asking for prayers hat my mother would make a wise choice in a busiess connection she was considering.

Thanks to your wonderful prayers she was guided

into a place that is simply perfect for her wonderful God-given talent.

Thanks to God that you came into my life many years ago.—*Mrs. B.B.S., Arkansas.*

I WOULD LIKE to take this opportunity to thank you for all the wonderful things you have done for me in helping me to be a better person. I feel I just could not get along without my UNITY magazine to help me over rough places, and it has certainly done this for me. I use some of the thoughts from it nearly every day of my life and have used many of the articles in devotionals for our church circle meetings and have always received many blessings from the help they have been. I have also received many blessings from the prayers you have offered for me and my family, whenever I have asked for them.—*Mrs. V.E., Oklahoma.*

THANK YOU FOR THE pamphlets and prayers. I had just received your letter on the way to work and opened it at the office. It was the day I was to be interviewed for a promotion.

I am in civil service and was fourth on a list of five applicants, meaning three of the applicants had a higher rating and better chance than I.

I read your letter just minutes before the interview. The tension left me immediately. During the interview I was never more calm or spoke with more assurance, and I answered questions more intelligently with my two interviewers. A week later I was notified that I got the job! Thank you very much. I am in the position now and it's a wonderful job. —*D.B.P., California.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightie, 117 E Oak
Phoenix—Harold Irving, Woman's Club
Tucson—Lilian Cook, 603 N 3d

ARKANSAS

Hot Springs—Mildred Brown, YWCA
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 1044 Mt Veron
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, 7522 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 1540 W Jefferson
Modesto—Russell Kemp, 201 Eye
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor, Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L & Gertrude Tuntland, 524 E Pasadena
Richmond—Winifred Deming, 1125 Nevin
Riverside—Loren Flickinger, 3843 7th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 25 SE 5th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Lucile Miller, 127 S Massachusetts

Lake Worth—Fermor Manley, 628 No H

Miami—John Baughman, 412 NE 22 st

Miami Beach—May Stoiber, 5501 Pinetree

Orlando—Carolyn Parsons, 503 S Orange

Pensacola—Dorothy Thomas, 114 W Garden

Sanford—Carolyn Parsons, Valdez hotel

Sarasota—Dorothy Roy, 1237 Palm No

St Petersburg—Louise Beaty, 801 6 ave S

Tampa—Ruby Wagner, 626 No B

West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW

Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel

Bloomington—Arthur Tanner, 108 E Mulberry

Champaign—Viretta Sutherland, 528 E Green

Chicago—W I & Anna Hoschouer, 306 S Wabash; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63, John Johnson, 1650 S Central Park

Decatur—Hazel Erisman, 1919 E Wood

E St Louis—Florence Schaefer, 656 N 79

Evanston—Maud Kellogg, 840 Forest

Jacksonville—Viretta Sutherland, Dunlap hotel

Mattoon—Grace Wright, Demaree bldg

Peoria—Eva Conover, 733 Main

Rockford—Bernice Biggers, 115 Regan

Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield

Gary—Grace Free, YMCA, 225 W 5th

Hammond—Grace Free, K of P hall

Huntington—Eleonore Krafft, Court house

Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Unity, 3118 Grand

Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles

Shreveport—H Evans Walker, Ward bldg

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State

Battle Creek—Ferne Mack, Woman's League bldg

Bay City—Aelola James, 321 N Jefferson

Birmingham—Frank Glabach, 203 Theater bldg

Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood

E Lansing—Roxie Miller, 425 W Grand River

Flint—Michael Giannuzzi, 1201 Metropolitan bldg

Grand Rapids—Leon Miller, 530 Scribner ave NW

Grosse Pte Woods—Eve Edeen, 20792 Mack

Jackson—Ferne Mack, 400 S Jackson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Nora Hines, 217 Townsend

Midland—Aelola James, Community center bldg

Muskegon—Leon Miller, YWCA

Pontiac—Blanche Joki, 71¼ N Saginaw

Royal Oak—Walfred Taurainen, 101 S Troy

Saginaw—Michael Giannuzzi, Woman's club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware

Kansas City—Louis E & Ethel Meyer, 707 W 47th

Lemay—Julia McKee, 3701 Bayles

Lee's Summit—Unity Village Center

Overland—Kate Evans, 2422 Goodale

Springfield—Polly Weeks, 213 E Chestnut

St Joseph—Osla Jones, 1202 Felix

St Louis—Unity, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridge Attas

Butte—Mary Wessel, YMCA

Great Falls—Esther Lewis, 1023 2 ave S
Livingston—Mary Wessel, 322½ W Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, 3d & Emory
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Paterson—Gladys Stevenson, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 S Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler Hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Ithaca—Russell Kemp, 436 N Geneva
Lynbrook—Stella Wrenn, 451 Sunrise
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Schenectady—Marian Hoagland, 32 Washington
Sea Cliff—Adele Woodruff, 112 Downing
Syracuse—Howard Bradford, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Charlotte Dunn, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Gordon Taylor, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Tom Coates, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Ross Goodman, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517 McCallie
Knoxville—Whipple Bishop, YWCA 420 W Clinch
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Belerle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Riverside—Louise Thies, 141 Holmedale
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Winnipeg—Dorothy Lundgren, 860 Young

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Effectual Prayer

BY FRANCES W. FOULKS

In her book *Effectual Prayer* Frances W. Foulks tells us how we can eliminate the barriers that stand in the way of our already answered prayers.

"There are many ways in which we limit our capacity to receive an answer to our prayers," she writes. "Fear, doubt, worry always close the inlet through which the answer would flow into visibility, for they carry us further from the Giver."

This book is divided into two sections that show how to receive answers to prayers for specific problems.

Part I shows how to pray in an orderly way; how to prepare one's thought; what it means to relax in prayer; how to concentrate and meditate in the right way; and what the silence means.

Part II is devoted to meditations and statements for one hundred special needs and health problems, such as fear, nervousness, paralysis, and so on.

Effectual Prayer will help you learn what true prayer is and how to use it.

(*Effectual Prayer* is priced at $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	$1.00
	Be!	1.00
	Doctor Houston Speaking	1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	How to Let God Help You	1.00
	Lessons in Truth — *English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A	1.00
	Myrtle Fillmore's Healing Letters	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Practical Christianity for You	1.00
	Prove Me Now	1.00
	Special Methods for Attaining Spiritual Mastery	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For the Home	Unity Vegetarian Cookbook	1.00
	You and Your Child — *French, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00

NEWS *from* UNITY

Coming Next Month in UNITY

Next month you will be thrilled by Zelia M. Walter's Christmas story entitled "When Barriers Fall." With this deeply inspiring story, the author takes us back to the time of Jesus' ministry on earth.

It is the true story of how His message affected the life of the simple shepherd named Kadeth. Kadeth was seeking a lost sheep when he encountered a mysterious stranger on the hillside. His heart opened to the stranger, and he told Him of his aims, his hopes, the barriers that shut him in, his friends, and his enemies.

Kadeth couldn't explain the feeling of well-being he experienced in the stranger's presence, but the stranger gave him some strange advice. For instance, he told Kadeth to overcome his enemies with love and pray for them that persecuted him! These words filled Kadeth's mind with wonder.

Be sure to read this story in your December UNITY.

A Praiseworthy Gift

You can win sincere thanks from a friend by giving him a copy of "The Unity Treasure Chest" for Christmas. Every Truth student will want a copy of this book, and those new to Truth will enjoy it and be helped by its expressive explanation of the practical ways to apply Truth.

"The Unity Treasure Chest" is a special collection of Unity writings published by Hawthorn Books, Inc., of New York, N. Y. The articles are all-time Unity favorites, written by well-known authors. It contains advice on such important topics as paying your debts, finding a job, improving your relations with

others, and becoming a better parent.

"The Unity Treasure Chest" offers 363 pages of vital Truth teaching, with an introduction by Lowell Fillmore. Beautifully bound in blue and protected by a colorful blue and yellow dust jacket, it is available at your local bookstore, Unity center, or from Unity headquarters for $4.95 a copy.

A Christmas Gift for the Blind

The physically blind are cut off from many of the joys of Christmas that you experience. You can help them learn what Christmas really means by making it possible for more Unity Braille literature to be put into their "seeing hands."

The publications available are: *Wee Wisdom* magazine for children and *You* magazine for teen-agers—both in Grade 2 Braille. And for adults, in Grade 1½ Braille, the magazine *Daily Word* and the books *Lessons in Truth* and *Finding the Christ*.

Unity makes no charge for its Braille literature, as this service is made possible through love offerings. Will you help to make these precious gifts to the blind possible this Christmas?

Spend Christmas with the Unity Family

Christmas is a family time. We are inviting you as a member of our Unity family, to come to the Unity Christmas Retreat and spend Christmas with us at Unity Village.

The retreat will open at 1 p.m. on Friday, December 21, when you will be welcomed by Lowell and Rick Fillmore. On Christmas Eve you will thrill to the kind of spiritual Christmas observance you have always dreamed of, and Christmas Day at Unity Village is a wonderful experience. There will be a special Candlelighting Service at the Unity Temple in Kansas City, Missouri on Sunday, December 23.

Morning, afternoon, and evening meetings of prayer, song, and inspiration are planned for each day. A highlight of the retreat will be a dinner on the Plaza in Kansas City and seeing the famous Plaza Christmas lights. The retreat will close with breakfast on Wednesday, December 26.

Write soon and let us know if you can be with us for Christmas. Letters and reservations should be addressed to the Director, Unity Retreat, in care of Unity School at Lee's Summit, Missouri.

Two Gift Records

For a Christmas gift of lasting inspiration, give your friends and family these Unity records that bring the voices of Charles and Myrtle Fillmore into their own homes.

CONSECRATION OF THE ROOM RECORD—This record is a real collector's item. The voices of both of Unity's beloved founders live on through recordings made almost twenty years ago. They have been recorded with special equipment to make them suitable for use on standard record players. On one side "The Prayer of Faith" is repeated and commented on by Myrtle Fillmore, and on the reverse side Charles Fillmore leads a stirring blessing, including "The Consecration of the Room." This record is made of unbreakable Vinylite, is 10 inches in size, plays at 78 rpm, and is priced at $1.50.

LORD'S PRAYER RECORD—Another wonderful Christmas gift is "The Lord's Prayer," by Charles Fillmore on a 10 inch unbreakable Vinylite record that plays at 78 rpm. The reverse side features an organ solo of the song "God Bless You Everyone," by Carl Frangkiser. It is the theme music on the "Unity Viewpoint" radio program. Price, $1.50.

Either of these records may be obtained from your local Unity center or Unity School of Christianity.

What to Give!

A gift for the cook—the fortunate cook who receives a copy of the *Unity Vegetarian Cookbook* will appreciate not only the tasty dishes, but also its washable blue-and-silver cover that opens flat or stands by itself when in use. It includes more than 300 recipes; photographs of Unity Village scenes; table blessings, advice on menu planning, a dietary constituents table, and an interesting catalogue of herbs and their varied uses. It is priced at $1 a copy.

A gift for the family—the whole family will enjoy gathering around the piano and singing their favorite Christmas carols from the book *Unity Song Selections*. This hymnbook also contains songs for Thanksgiving, Easter, patriotic holidays, and other occasions. There are 309 hymns in all, and the book is bound in dark green Keratol. It is $1 a copy.

Two gifts for Bible students—all serious Bible students will be thrilled with the two books, *Let There Be*

Light and the *Metaphysical Bible Dictionary. Let There Be Light,* by Elizabeth Sand Turner, gives highlights on the spiritual meaning of names and events in the Old Testament. It is larger than most Unity books and sells for $2 a copy. The *Metaphysical Bible Dictionary* explains the names of persons and places as well as significant words and phrases found in the Bible. It also gives their derivation and correct pronunciation. This 706-page book measures 7 x 10 inches in size, and is bound in brown Keratol. It is priced at $5 a copy. Order from your local Unity center or from Unity School at Lee's Summit, Missouri.

A Thrilling Message of Faith

A thoughtful gift from you can change someone's life. It would be difficult to read *The Household of Faith,* by James Dillet Freeman, and be left unmoved by its thrilling message of faith. This book gives the complete story of Unity and its founders, Charles and Myrtle Fillmore. In it are true accounts of miraculous healings in mind, body, and affairs brought about through understanding of the teachings of Jesus Christ.

The Household of Faith contains over 300 pages, including photographs of Charles and Myrtle Fillmore and some fine color photographs of Unity Village, and it is bound in brown Keratol with a gold stamped title. This book is priced at $5 a copy.

"Ye Did It unto Me"

Many Unity friends feel that helping those who are less fortunate is the greatest gift they can make to the Christ at the time of His birth.

Jesus' words, "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me," are the spirit of the work of Silent-70. Throughout the world there are many persons devoted to the missionary work of Silent-70 and their activities include distribution of free literature to army camps, hospitals, prisons, and other institutions, and individuals.

Silent-70 is supported by love offerings alone, and its work blesses many who would otherwise be unable to study Truth. To make your gift to the Christ in this way, address your offerings to Silent-70 in care of Unity School, Lee's Summit, Missouri.

Give Christmas Joy

WITH UNITY BOOKS

Special Methods for Attaining Spiritual Mastery—New—by G. LeRoy Dale. Covers in clear, practical steps, the way to attain complete mastery over circumstances. $1 a copy.

How to Let God Help You—New—by Myrtle Fillmore. Inspired thoughts of "the mother of Unity" give deeper insight into the Truth of Jesus Christ. $1 a copy.

Practical Christianity for You—A New Book—by James Sweaney. Offers easy-to-use ideas to help teen-agers overcome their daily problems, plus suggestions for self-improvement. $1.

Best-Loved Unity Poems—an anthology of one hundred and eighty-one favorite poems by such beloved Unity authors as Frank B. Whitney, Ernest C. Wilson, James Dillet Freeman, and others. $1 a copy.

Favorite Unity Radio Talks—twenty-seven favorite messages taken from Unity's regular radio program "Unity Viewpoint." Covers a variety of subjects helpful in daily living. $1.

Peace Begins at Home—by Clara Beranger. A book full of rich ideas to help the reader establish new peace and harmony in his life. $1.

Working with God—by Gardner Hunting. Has a special appeal for men. Teaches that Truth is the most workable and common-sense way of life known. $1 a copy.

The Unity books on the opposite page also make fine Christmas gifts. Order any of these books from:

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

WISE SANTAS GIVE UNITY CHILDREN'S BOOKS

The Read-Aloud Books

Written by Georgia Tucker Smith. Charming animal stories in rhymed prose. Large size, charming illustrations. $1 each.

Crybaby Kangaroo
Barky and His Friends
Barky's New Home

Books of Pioneer Stories

Exciting stories of the early West by Bula Hahn. Illustrated with pen-and-ink drawings. $1 each.

Jet and the New Country
Jet's Adventures *Jet's Choice*

A Book About the Spartan Club

Written by Lawrent Lee. Fourteen fascinating stories illustrated with silhouette drawings. $1.

Adventures of the Seven Spartans

Books About Prayer

By Bill and Bernard Martin. These books make prayer an interesting and understandable subject. Many full-color illustrations. $1 each.

Thank You, God *Teach Me to Pray*

To avoid having a child disappointed because his gift comes late, send your order today.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Fill Christmas Stockings

WITH UNITY MAGAZINES

Choose one for each person on your Christmas list:

Weekly Unity. Eight pages packed with practical ideas that are especially appealing to those who are new in the study of Truth. Published weekly, $1 a year.

Good Business. For everyone in the business of making a living; shows how Christian principles help one succeed in the workaday world. Published monthly, $1 a year.

You. Answers the quest of teen-agers for really helpful inspirational reading with up-to-date and interesting articles, stories, and poems. Published monthly, $1 a year.

Wee Wisdom. This bright, colorful children's magazine brings boys and girls a better understanding of God and builds character while it entertains. Published monthly, $2 a year.

Daily Word. Brings daily cheer with a page-length meditation, an affirmative prayer, and a Bible verse for each day of the month. Also contains inspiring poems and short articles. Published monthly, $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

CHRISTMAS ORDER FORM

Why not use the Prosperity Bank plan to introduce UNITY to your friends as a Christmas gift? This plan is sure to help you keep the prospering spirit of Christmas with you all year.

Your friends will be delighted with your gift of year-long inspiration and help; you will be blessed by following the Prosperity Bank plan and sharing your good in this way; and you will have seven weeks in which to save the money to pay for these gift subscriptions in your Bank.

Just before Christmas, the December issue of UNITY will be sent with a colorful, attractive gift announcement containing a card stating that it is a gift from you. Fill out and mail the coupon below today.

Unity School of Christianity, Lee's Summit, Mo.

Here is my order for three UNITY Christmas gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-11-56

MERRY CHRISTMAS! HAPPY NEW YEAR!

Say it with . . .

UNITY CHRISTMAS GREETING BOOKLETS

For the price of an ordinary Christmas card, you can remember your friends the Unity way this season. Colorful, attractive Unity Christmas Greeting Booklets carry inspiring messages that make them cherished gifts.

Unity's new greeting booklet for 1956 is entitled *Merry Christmas! Happy New Year!* It brings the old, old story of Christmas alive in a refreshing new way. Its beautiful full-color cover captures the feeling of excited expectancy that accompanies Christmas with a picture of three small children waiting, entranced, before a window.

Unity Christmas Greeting Booklets, with special Christmas mailing envelopes, are priced at 10 cents each, or you may order the complete assortment listed below for $1:

Merry Christmas! Happy New Year!
Christmas Blessing
The Christmas Spirit
The Gift Imperishable
God Bless Your Christmas
The Great Helper
Greetings, Friend
I Wish You Merry Christmas
Merry Christmas to You
Recipes for Living
The Week Before Christmas
Where I Am King

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

I Can't Forget to Thank You

I can't forget to thank You, Father-God,
While everything on earth is giving praise!
Throughout long, burnished autumn days
I saw the bright-torched goldenrod
Exultantly fling out its sunny rays,
And sumac spread like crimson fire
Along the stream, the valley, and the slough;
While far away the smoky hills loomed blue
And lilac evening tipped the oak tree's spire
With violet shadows pearled with frosty dew.

I can't forget the gratitude I owe
As tall oaks free their leaves and let them fall
To stand at last denuded, proud, and tall
Against a russet skyline that I know.
Oh, thank You, Father, from my heart, for all
The deep unknowns my spirit finds to praise,
The inexpressibles I cannot voice;
For childlike faith that knows no other choice
But to adore in humble, grateful ways.
Now listening close, I hear the roots rejoice
Within earth's cool and quiet winter room:
A song of life, of surety, of bloom!

—*Elizabeth Landeweer*